THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

On seeing the Funeral of a Little Girl attended by a great number of children in the city of Savannah.

There was a sound of slow and measured footsteps,
And through the avenue of India trees,
(Now clad in spring's fresh garment)
Came on the dark-robed hearse;
Follow'd by friends and mourners.
Yet, not they, the aged and the wearied ones,
Whom *time* has bowed or *grief* hath shod
With sorrow's leaden sandals:
No! the young, the bright, the beautiful,
Are here: the flowers and buds of life,
Summoned to wait on death!
A tender leaf hath faded and fallen
From off its parent stem:
These have come to plant it in the earth,
That in due time it may revive again.

* * * * * * *

I'll drop the symbol—though ye are indeed
Blossoms of hope! ye fair and young immortals!
Ye are now taking a loved companion to the grave,
And on each brow I trace the shade
Of sadness, thought, or wonder.
Ye are grieved that she has thus departed;
Ye little ones do marvel why it is
That your gay playmate is put in the ground,
And joins your laugh no more.

Fair ones, ye all will know,
Ye too must pass the gates of death,
And enter at the grave.
But see! a Friend is there, dispelling all the gloom,
And in a voice of love bidding ye come,
For ye are of heaven's kingdom.
Fear ye not then; but learn to love this Friend,
And if ye know him not, go ask your earthly parents,
They who have the training of your minds
Committed to their care;
And they will tell of Jesus.

M. E. C.

From the British Critic.

The Life and Times of the Rev. George Whitefield, M. A. By Robert Philip. London: Virtue, 1837.

(*Continued from page 61.*)

"'Who knows what a day may bring forth, Last night I was called to sacrifice my Isaac; I mean, to bury my only child and son, about four months old. Many things occurred to make me believe he was not only to be continued to me, but to be a preacher of the everlasting Gospel. Pleased with the thought, and ambitious of having a son of my own so divinely employed, Satan was permitted to give me some wrong impressions, whereby, as I now find, I misapplied several texts of Scripture. Upon these grounds I made no scruple of declaring 'that I should have a son, and that his name was to be John.' I mentioned the very time of his birth, and fondly hoped that he was to be great in the sight of the Lord. Every thing happened according to the predictions; and my wife having had several [illegible] escapes while pregnant, especially by her falling from a high horse, and my driving her into a deep ditch in a one-horse chaise a little before the time of her confinement, and from which we received little or no hurt, confirmed me in my expectation, that God would grant me my heart's desire. I would observe to you, that the child was even born in a room which the master of the house had prepared as a prison for his wife for coming to hear me. With joy would she often look upon the bars, and staples, and chains, which were fixed in order to keep her in. About a week after his birth I publicly baptized him in the Tabernacle, and in the company of thousands solemnly gave him up to that God who gave him to me. A hymn, too, fondly composed by an aged widow, as suitable to the occasion, was sung, and all went away big with hopes of the child's being hereafter to be employed in the work of God; but how soon are all their fond, and, as the event hath proved, their ill-grounded expectations blasted as well as mine! Housekeeping being expensive in London, I thought it best to send both parent and child to Abergavenny, where my wife had a little house of my own, the furniture of which, as I thought of soon embarking for Georgia, I had partly sold, and partly given away. In their journey thither, they stopped at Gloucester, at the Bell Inn, which my brother now keeps, and in which I was born. There my beloved was cut off with a stroke. Upon my coming here, without knowing what had happened, I inquired concerning the welfare of parent and child; and by the answer found that the flower was cut down. I immediately called all to join in prayer, in which I blessed the Father of mercies for giving me a son, continuing it to me so long, and taking it from me so soon. All joined in desiring that I would decline preaching till the child was buried; but I remember a saying of good Mr. Henry, 'that weeping must not hinder sowing,' and therefore preached twice the next day, and also the day following; on the evening of which, just as I was closing my sermon, the bell struck out for the funeral. At first, I must acknowledge, it gave nature a little shake, but looking up I recovered strength, and then concluded with saying, that this text on which I had been preaching, namely, 'All things worked together for good to them that love God,' made me as willing to go out to my son's funeral, as to hear of his birth. Our parting from him was solemn. We kneeled down, prayed, and shed many tears, but I hope tears of resignation; and then, as he died in the house wherein I was born, he was taken and laid in the church where I was baptized, first communicated, and first preached. All this you may easily guess threw me into very solemn and deep reflection, and I hope deep humiliation; but I was comforted from that passage in the book of Kings, where is recorded the death of the Shunamite's child, which the prophet said 'the Lord had hid from him;' and the woman's answer likewise to the prophet when he asked, 'Is it well with thee? Is it well with thy husband? Is it well with thy child?' And she answered, '*It is well.*' This gave me no small satisfaction. I immediately preached upon the text the day following at Gloucester, and then hastened up to London, preached upon the same there; and though disappointed of a *living* preacher by the death of my son, yet I hope what happened before his birth, and since at his death, hath taught me such lessons, as, if duly improved, may render his mistaken parent more cautious, more soberminded, more experienced in Satan's devices, and consequently more useful in his future labors to the Church of God. Thus, 'out of the eater comes forth sweetness.' Not doubting but our future life will be one continued explanation of this *blessed riddle*, I commend myself and you to the unerring guidance of God's word and Spirit.'"

Perhaps, of all the particulars in the history of Whitefield, there is none which will appear so utterly astounding, at the present day, as his total insensibility to that foul blot in Christian society, the institution of slavery. On his arrival in Georgia, in 1738, he found the colony in a very languishing condition; and the most desperate feature in the case was, that "the people were denied the use of *rum* and *slaves!* To place a people there on such a footing," he said, "was little better than to tie their legs, and bid them walk. The scheme was well-meant at home. But, as too many years' experience evidently proved, it was absolutely impracticable in so hot a country abroad." But this is not all. When once the Orphan House was founded, Whitefield became, himself, a proprietor of slaves. Mr. Philip declares that he has seen the inventory, in Whitefield's own handwriting, of the dead and live stock belonging to that establishment: in which document, carts, cattle, and slaves, are described and valued with equal formality and *nonchalance*. In his memorial to the governor of Georgia, for a grant of lands to found a college, he urges his request by stating, that "a considerable sum of money is intended speedily to be laid out in the purchase of a large number of negroes." And in his memorial to the king, praying for a charter to the intended college, he pledges himself to give up his trust, and to make a free gift of all lands, *negroes*, goods, and chattels, for the present founding, and towards the future support, of a college to be called *Bethesda*, (*the House of Mercy!*) He makes a similar appeal to the Archbishop of Canterbury; and labors to satisfy his grace that, by laying out only a thousand pounds in the purchase of an additional number of negroes, the income of the college would be easily and speedily augmented. Well may his biographer exclaim, Lord, *what is man!* But the instance of this prodigious inconsistency is by no means a solitary one. It is well known that John Newton, for some considerable time after he became an awakened man, continued to sail as a mariner on board a slave-ship; and this, too, without much molestation from the upbraidings of his conscience: a fact still more amazing than even the apathy of Whitefield; since the occupatian of Newton must have brought him perpetually into close contact with the unutterable horrors of the traffic, and of the middle passage across the sea. But, long familiarity with these legalized abominations had blunted his perception of their infernal atrocity and cruelty. He may, perhaps, have found the employment disagreeable enough. But, it was his vocation! It was the course of life to which Providence had called him. And, if it were wicked, it still never seems to have once occurred to him that he, a mere *operative*, could be at all responsible for its wickedness. Now, happily, an [illegible] hensible to most people at this [illegible]. A pious and Christian sailor serving on board a slave-ship, seems scarcely more conceivable to us, than a *serious* and *evangelical* waiter, at a gambling-house or a brothel. With regard to Whitefield, it does not appear that, to the end of his life, he was ever awakened to the infamy and horror of degrading his fellow-creatures to the level of brutes. In this respect, the preacher of glory to God and goodwill towards man, was scarcely a whit wiser or better than the age in which he lived. If he had lived at a later period, doubtless his heart and voice would have been with them, who labored, through good report and evil report, to lift from off this nation the load of that stupendous sin.

Perhaps the most interesting chapter of the work is the 32d, which treats of "Whitefield's Characteristics." The biographer has here brought together, from various quarters, a multitude of particulars, most vividly illustrative of the man. In the course of this chapter, the question is started, whether Whitefield would be popular now, were he alive. And the opinion of Mr. Philip is, that his sermons would not, at this day, bring together their thousands and their tens of thousands; because the doctrine of the new birth is, now, no longer a *novelty*, as it was then. The *novelty* of the doctrine will scarcely be denied; and this may, doubtless, have been one most powerful source of fascination and attraction. Whether it was a legitimate source, is another question. Novelty, it must surely be allowed, is, at the best, but a very questionable recommendation to any scheme of Christian doctrine. There have been times, and those among the brightest in the history of the Church, when theological *innovation* would have been called by a much more unceremonious name. But, be this as it may,—we are entirely like-minded with the author, when he affirms, that holy *energy* can never be unpopular; that holy *daring* will always wield the multitude; that natural eloquence will, for ever, find an echo in the human heart; and consequently, that if another Whitefield were to arise, he could scarcely fail to realize some portion of the wonders which are here recorded of his prototype. We cordially wish that we could, further, sympathize with the writer in his bright anticipation of the wonders which, as he seems to imagine, might likewise be accomplished by other preachers, if they would but keep this marvellous *exemplar* constantly before their eyes. His familiarity with such full-orbed excellence has absolutely betrayed him into a strange extremity of intolerance. He has no patience with human mediocrity. The natural and constitutional deficiencies of them that wait upon the altar, he scruples not to stigmatize as so many moral blemishes and failures. "Let the rising ministry," he exclaims, "take warning. Awkwardness in the pulpit is a sin—monotony a sin—dulness a sin—and, all of them, sins against the welfare of immortal souls. It is as easy to be graceful in gesture, and natural in tone, as it is to be grammatical. You would not dare to violate grammar. Dare not to be vulgar and vapid in manner." Alas! we greatly fear, that these solemn and sonorous denunciations will be received by many with an incredulous smile; and by others with feelings of despondency, rather than of emulation. Most deeply gratified indeed shall we be, if appeals like this, let them come from what quarter they may, shall be found to stimulate any portion of *our* "rising ministry" to the cultivation of an eloquence worthy of the pulpit. But still, we utterly "despair of the charm," as a thing of sufficient potency to banish all monotony, and dulness, and want of ease and grace from our churches. It really does appear to us, that, to achieve this consummation, would require a *regenerating* influence almost as wonderful as that which was the perpetual theme of the mighty orator himself. Besides, we listen rather unwillingly and distrustfully to these high-wrought speculations, on another account. Their tendency is, to exalt the pulpit too far above the desk; to make the performance of man the very life and soul of all public worship; and thus to "turn away the current" of our thoughts from the much more profitable exercise of still and quiet communion with God, in prayer. This, indeed, is the danger to be vainly apprehended from the contemplation of characters like Whitefield and the Wesleys. It is too apt to habituate the mind to the belief that God is chiefly, if not exclusively, to be sought in the fire, and the earthquake, and the rushing wind. It leads to the suspicion that, where there is no violent excitement—no high-toned vehemence—no mastery exerted over the passions or the fancy—there can be no devotion, no zeal, no advancement in godliness, no effective working of the Spirit of holiness and consolation. And if this persuasion should become predominant and overpowering, it needs must vitiate the whole spiritual temperament, and bring on, at last, an incurable distaste for all the sedate and tranquil offices of religion. In saying this, however, we desire not to be misunderstood. Nothing can be further from our thoughts than to speak, in terms of ungracious disparagement, of the mighty labors of these wonderful men. It is true, that, rightly to estimate or to compare the good or the evil that may have resulted from their goings forth, is a task which greatly surpasses all human sagacity and wisdom. But, even if it be granted that the preponderance of good has been unquestionably vast it still must be remembered that phenomena, like these are but of rare occurrence. They must be numbered among the deviations from the ordinary course of Providence. And, when they are gone by, the moral and spiritual destinies of man are left to the operation of a more uniform and peaceful agency. The revival—or the spiritual crisis—or the sudden shaking of the people—may do something towards stirring and freshening, from time to time, the stagnant atmosphere of religion. But yet, after all, it is not to these that we principally trust for the moral sanity of the world. The virtue and influence of the *still small voice* succeeds, at length, to these commotions. And, so long as men have an ear to hear it, we do not well to be impatient for the return of a more tumultuous season.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

WESTERN MISSIONS.

Mr. Editor,—Your correspondent, "A Friend to Missions," in a late communication suggested some considerations which correspond with my own views in regard to the direction of effort towards our western missions. With him, I [illegible] of those who have [illegible]eign missions, nor of those liberal contributors who throw their gifts in favor of that department; but I would venture to suggest whether our foreign missions are not becoming *popular* very much to the prejudice of our own destitution. It is an error as common as it is dangerous in the exercise of Christian sympathy, that we often overlook our home destitution because in that of others there is something novel or exciting; there may be circumstances which tend to throw around the foreign missions an interest which ours at home have failed to excite. The self-denying and persevering efforts of the missionaries in the establishment of our first Greek school on those classic grounds towards which we are accustomed to look with so much interest, and for the benefit of an oppressed and suffering people, the descendants of a nation once the glory of the world, was indeed calculated to excite our deepest sympathy. Interesting also is their attempt to bring the wary Chinese to the foot of the cross; and equally so is that of an exploring expedition for surveying the position and strength of the Mohamedan. I dispute not that much good has been done in the foreign field, and may yet be done; I believe that there is too much good sense and real piety among our people not generally to be guided aright; our labors in the Greek cause when fairly understood may be acceptable to and honored by the authorities of the Greek Church; much important information may be obtained, and many interesting facts collected by personal inspection, and preparation made for action when the door shall be thrown open; but let us not expend our strength in battering against the eastern portal while the western stands open and the people are crying, "Come, come in and help us!" I trust, Mr. Editor, I am not jealous other than in a gospel sense of the favors now so liberally bestowed upon the foreign cause, living as I am amidst our home destitution in the north-west; but I fear that the character and extent of this destitution is not fully known, nor the important bearing which action in one western mission would have upon the cause generally sufficiently appreciated. It must be remembered that the labors of our missionaries here would be among Christian principle already infused, dormant indeed, but which requires only the thrilling sound of their voices to awake from its slumber, and urge to action; and well may we beware how long we suffer it to sleep; now, ere the recollection of the past is obliterated, were but the means provided and these messengers sent to concentrate the energies of a people accustomed to, and in love with, gospel privileges and the blessings of education which they have enjoyed in the Atlantic states, it would be exerted for their extension not only among themselves, but throughout the world. Where is the Christian heart (and I believe there are many such here,) that knows by experience what it is to be deprived of those helps so necessary to keep alive and strengthen the virtues required to insure eternal life that will not strive to secure it to those who are without them? I doubt not, Mr. Editor, that this will meet the eyes of many who from the circumstances of their situations will hardly be able to appreciate the evil, or the force of feeling to which these privations give rise; but let them once be far removed from those blessings which they now enjoy, to where the sound of the church-going bell is never heard, and week after week, and month after month roll away, and no voice of God's messenger reach their ear, no precious symbols of the body broken and blood shed presented to their lips, and they will learn how to sympathize with those who experience it, and will value more highly the privileges they may now enjoy. Of the character and extent of their destitution, Mr. Editor, I can only speak in regard to that portion of the field which has fallen under my own observation. The northern section of Illinois not yet entirely surveyed and presenting upon all the maps as yet published an undefined and waste appearance, is in reality a tract of rich and verdant prairie land, irrigated by numerous moderately rapid streams of water, and interspersed with groves of thrifty timber and burr oak openings. The entire possession of this section until within the last four years by two warlike tribes of Indians, its supposed want of value from unfavorable appearances immediately west of Chicago, and north of a line parallel with the southern point of Lake Michigan, have probably deferred its development and survey; except along the banks of the Mississippi and shores of Lake Michigan, but little was probably known of it by the whites previous to the Black Hawk war. The rich valley of the Rock River, its antiquities, clearness of its waters, pebbly bottom and rocky shores soon attracted the attention of the curious traveller; nor is the valley of the Fox wanting in beauty of scenery, richness of soil, and ancient works; the calm and steady course of its waters, meandering through the abrupt and broken hills, and receiving into its bosom through the neighboring glens the outpourings of never-ceasing springs, give to it a romantic and interesting character. It can hardly be supposed that a country presenting so many attractions could long escape the adventurous emigrant and hardy pioneer. Following the trail of the still lingering savage and the course of streams, the emigrant selected each for himself a location such as pleased him, and commenced the work of cultivation and improvement. Four years since the first settlement was made by the whites on the Fox and Rock river, in lat. 42° N., and the whole population from the mouth of the Fox upwards, did not exceed four hundred; it is now more than 4,000; and the same ratio of increase is true of the Rock in proportion to its extent. The whole population of this section, exclusive of Chicago and Galena, may be estimated at from 15,000 to 20,000, and the inhabitants are scattered over every part of it. The improvements are of a permanent character, and are not confined to the cultivation of the soil; upon every eligible site a village is laid out, the sound of the anvil is heard, saw and grist mills are erected, stores established, meetings for the election of rulers, county seats located, roads laid out and worked by the inhabitants, steamboats built for navigating the waters; nought indeed that can open the great natural resources of the country left untried, untouched, by a people hardy, enterprising, and industrious, who have settled upon these lands in anticipation of a pre-emption right. And this, be it remembered, is not confined to the northern section of Illinois, but is true of a great part of Wisconsin Territory, the Ioway district, and along the banks of the Mississippi, to the Falls [illegible] sing upon the public lands, as it is called, and the supposed want of merit in those so doing; but he believes that the character of the people now settling upon these lands is different from a class of settlers of former years, and is not generally understood. He might go into an elaborate defence of this method, but it would be out of place and foreign to his purpose; let it suffice to say, that government have never yet forbid it, but have actually encouraged it by granting pre-emption rights at several times; that prejudice against it is fast breaking down, and that government will probably encourage it still further, that it is not a pre-emption from the payment of the established price for government lands which is sought, but from competition in the purchase of those which their own labors have enhanced the value of. The truth is, that the natural beauties and agricultural advantages of the great valley of the Mississippi, so far superior to the comparatively stony and sterile soil east of the Alleghanies, has increased a spirit of emigration, always characteristic of our people, to an extent unparalleled, and urged them far beyond the government surveys; it is confined to no particular class, the able and disabled, the educated and uneducated have sought in these rich "western wilds" a home for themselves and their posterity. The population of Wisconsin is estimated at 50,000, that of the Ioway district, according to Lieut. Lea,* was 16,000 at the close of 1835, it is now probably over 25,000; the population of Illinois north of a line parallel with the southern point of Lake Michigan, exclusive of Chicago and Galena, is not far from 20,000; here then is a population of nearly one hundred thousand souls (but a small portion of the great western field) destitute to a very great extent of the means of educating their children and of spiritual instruction and consolation—our own people and kindred from the Atlantic states, who have been accustomed to these privileges and know how to prize them; they are descendants of that noble band who secured and bequeathed to us the civil liberties which we now enjoy and whose posterity are destined to hold the balance of power in our nation's councils, and sway the destiny of our republic. Your correspondent has been among them better than a year, and is confident from attentive observation, that without the restraints of society and the law, there are less evil-disposed persons among them, than in the eastern states in proportion to the population. On the subject of education they are deeply solicitous, but owing to the scattered state of the population it is difficult for them to form school districts, and still more to obtain competent teachers; many of them are members of our own communion and most of them would receive our clergy with an open good will, if solicited in a kind and condescending manner. Along the banks of the principal rivers and throughout the interior many little villages and settlements are springing up, few of them yet sufficiently large to be adopted as stations, yet should be looked to; Bibles, Prayer-books, and tracts distributed, and the people collected for divine worship as often as practicable. Let it be remembered that over the whole of this tract of country save at Chicago, Galena, and I believe at the mission school at Green Bay, no consecrated spire lifts its turrets above the broad level of the expansive prairie or within the shade of nature's parks; that by many, very many, of this people the warning voice of the faithful few of our clergy who are here is never heard. In view of this destitution, which is more or less true of the whole western field, let the call, "nay, the demand" of the missionary bishops whom we have sent out to this field be obeyed; let the circular of our missionary committee be responded to liberally, promptly; and let the young men of our Church whose energies prostrated by disease are pining away in the closets of our Atlantic cities and towns, to drop into an early grave, lost to the Church and the world, come out here—breathe the pure air of these western prairies, and "root in among" this people, living and dying without religious instruction and consolation. But, Mr. Editor, it is the effect of this destitution upon the rising generation from which we have most to apprehend: the portion of many of the children of this people will be wealth, and consequently power, shall they be permitted to grow up to its possession with depraved hearts, and ignorant minds, and wield it to the hindrance of the holy cause of religion and morality, to the destruction of our civil liberties? As Christians let us beware! as patriots forbid it! It is here, however, in the midst of our greatest danger that we are to look for the opportunity and means of thwarting it. The people, as I before observed, are deeply solicitous for the education, the *Christian* education of their children: may not the establishment of seminaries for popular education at various points in our new states and territories be attended with success? This would secure to the people a blessing which they would greatly prize, which they would gladly support. They should, however, be accommodated to the circumstances of the inhabitants—should be, I repeat it, for *popular* education conducted upon Christian principles, embracing every department of instruction, from the simple rudiment to the more abstruse sciences; but particularly the *common branches*. The buildings should be constructed and furnished upon the most simple plan and correspond with the cottages of the country; the terms for admission should be made as easy as possible, that all may partake of the advantages, and the larger scholars might assist in the cultivation of a farm connected with the institution under the direction of a farmer. Your correspondent is now endeavoring to establish such an institution in this section, and hopes, another year to be able to give more certain information in regard to the practicability and probable usefulness of such seminaries; as it is he is confident, from his knowledge of the destitution in this particular, and from the earnest solicitations of the people on the subject, that the halls of these institutions would be eagerly filled, and would more than support themselves when once established. At the head of these seminaries our clergy might exercise a happy influence over the surrounding country in favor of religion and the Church, and receive the whole or a part of their support from the institution. The erection and furnishing of a seminary such as I have suggested would not cost to exceed two thousand dollars, including a common school apparatus. I know by experience, Mr. Editor, that the establishment of these seminaries would be attended with clergy would have to experience in a country so new; but I am persuaded that their labors or the expenses and difficulties of establishing these seminaries would not be greater, and the expenses of the seminaries indeed *far less* than those of our foreign missions, and would be productive of results in favor of the world's conversion almost incalculable. I trust, Mr. Editor, that the returns from the parishes in September next, will show that the operations of the foreign department of our missions are to be sustained at least on their present footing, and that those of our domestic department are to be greatly enlarged.

W. T.

Illinois, June 3.

* Lea's notes on Wisconsin Territory.

For the Churchman.

Mr. Editor,—I have just been favored, by an unknown hand, with a pamphlet purporting to be, 'A Letter from the Rev. Professor Whittingham, of the General Theological Seminary, to a clergyman of Western New York, in relation to the division of the Diocese of New York.' The first paragraph contains evidence, if I read it right, that this pamphlet was written by the Rev. Professor at the request of somebody, with the design of influencing, by its being made public through the press, the pending question of the division of this Diocese, and, doubtless, has been sent to all the clergy in furtherance of that design. Now, Sir, as a presbyter of that part of the Church most interested, and as one loving the welfare of the whole Church at least, I feel it my duty to protest, respectfully but firmly, against this whole proceeding.

In the first place, I protest against the *manner* of the proceeding, as unauthorized and presuming on the part of the reverend author. Not that I would cast suspicion upon his motives. 'I doubt not he has erred unwittingly. But I can as little doubt that he has erred' in thus obtruding upon the Church, under his official name and title, and in a form so direct and imposing, his individual sentiments upon a controverted question. For, what have we in this pamphlet? And in what shape, and from what source does it come addressed to us? It is not a report of a speech made in convention by the author. He has himself declared that he has no distinct recollection of what he then said, except as to the general principles of his argument. It is not a treatise published in the way of trade, and thrown into market for the purchase of those interested. It is not a communication for a periodical, which those who please may patronize, and others let alone. Neither is it an Episcopal charge or a pastoral letter sent out by one vested with authority for the counsel and guidance of the Church, however near it may, in form, resemble such productions. But it is a *letter missive* (de facto) under the official title and name of one of the Professors in the General Theological Seminary of the Church, himself a presbyter, to the clergy of the Protestant Episcopal Church, in the Diocese of New York, containing sentiments and views designed to influence their opinions upon a question of *especial local* importance. I had supposed it to be the duty of a professor in the General Seminary, to teach candidates for the ministry, and not to superintend the views of those who are already in the sacred office. If I *have* mistaken, I beg to be corrected. But certainly, I know of no milder words by which I can conscientiously describe this proceeding, than to say, as I have said, it is unauthorized and presuming.

In the second place, I protest against the matter contained in this pamphlet; and first, against the reflection it seems to cast (unintentionally, I believe, on the part of the writer) upon a respectable portion of the clergy and laity in Western New York, including a majority of our diocesan missionaries; many of whom, it is not too much to say, are exhibiting, under very trying circumstances, a degree of humility, and self-denial, and zeal, and patience, which would render them worthy of the purest days of the Church. Is it right to represent the solicitude, that these men have expressed, or their friends have expressed for them, lest, in case of a division, the humble means which they now possess of supporting their families, being withdrawn, they may be compelled to abandon their useful labors, as 'low and unworthy'—'an open attempt to unite the kingdoms of God and Mammon?' Are all prudential considerations with reference to temporal affairs to be set aside by these men, in consequence of their filling the sacred office? And are they to expect that their families, like the ancient prophet, will be fed by ravens? I have not so learned to interpret the law of Christ.

Again, I protest against the main position of this writer, which assumes that extent of territory is the proper standard by which to judge of the primitive character of our dioceses. We have a better standard for the basis of such an argument—the number of communicants and worshippers within the jurisdiction of a bishop. Adopt this as the basis of a comparison between ancient and modern dioceses, and we shall arrive at very different results from those set forth by the reverend professor. I pass over his remarks upon the English, Saxon, and Gallic Dioceses, inasmuch as he seems to admit, that a reference to them can have but little bearing upon the subject of primitive Episcopacy. He states the average number of parishes to a diocese in France at 285; a fact which by no means proves that New York ought to be immediately divided. 'Sodor and Man,' he says, 'has but thirteen parishes.' I admire, as well as he, the warm attachment of our mother Church to this ancient diocese; and I honor from my heart the indignant firmness with which she has resisted the unchristian attempt to abolish it. But I am not willing to admit that this noble expression of feeling was owing to the circumstances of its being a *small diocese*. No, Sir, it was the deep-rooted veneration which every true son of that Church entertains for her ancient institutions, which roused them, as one man, to the defence of this ancient see. And most heartily do I wish, that something of the same conservative spirit, a spirit of opposition to restless and reckless innovation, a reverence for ancient landmarks and established boundaries, might prevail on this side of the Atlantic.

Let us now accompany the reverend and learned professor 'back to the apostolic Churches,' and see if we too 'can ascertain the standard of their Episcopacy.' (By the way, I do not propose to follow Lord King or Dr. Miller, in this retrospect, but shall venture to select better authorities, with all deference to the Profes- [illegible] his whole argument, [illegible] bric built upon it must fall.

'The data are full and accurate; and from these Bingham establishes the fact, that within fifty miles square around Rome (2500 square miles) there were twenty dioceses, Rome itself included.' Granted—and yet I am not 'startled.' Will the learned writer tell us *how many millions* of inhabitants there were within this 'fifty miles square, Rome itself,' (the queen and mistress of the world,) 'included,' at the time the Gospel was planted in Italy? But 'Rome was not Christianized in a day.' Literally it was not. Yet ancient authorities compel me to dissent from the statement, (*vide* Letter, p. 14,) that 'it must have been long, very long, before the infant Church bore the same proportion to its population that our Church does to the population of the state, and no inconsiderable while, before it even bore the same proportion to superficial extent of country, that we Episcopalians now bear to our young territory.' Here, I have some facts to offer, which it is presumed the reverend author will not controvert.

Tacitus, speaking of the Christians at Rome during the persecution under Nero, 30 years after the ascension, says, 'A *vast multitude* (multitudo ingens) were discovered and seized.' Tertullian, 150 years after the ascension, in his appeal to the Roman Senate, says, 'We were but of yesterday, and we have filled your cities, islands, towns, and boroughs, the camp, the senate, and the forum. They (the Heathen) lament that every sex, age, and condition, and persons of every rank, also, are converts to that name.' And again, this venerable father declares that, in his time, 'the Christians *were well nigh the greater part of every city.*' Justin Martyr, Origen, Eusebius and others, bear similar testimony to the miraculous and rapid growth of the Church in the first ages. By a moderate computation then, we may reckon the number of Christians within the reverend Professor's 'fifty miles square' to be in a ratio of four to one, when compared to the number of members connected with the whole Protestant Episcopal Church in the United States, with its twenty-two dioceses. And yet these are the data by which the writer of this pamphlet would prove that American Episcopacy is not primitive!

But he gives us another example of primitive Episcopacy. 'Asia Minor with its thirty-two dioceses, and 345 square miles to each; or 132 dioceses within the area of the State of New York.' 'Are we startled at *this?*' Look at the map of Asia Minor as it was in the days of primitive Christianity. Count its thirteen provinces, its scores of cities large and populous. Contemplate its central position in the very heart of the inhabited world, inviting the attention and commanding the commerce of all nations, and bearing upon its surface a population of millions. Remember, too, the gracious providence of God towards this favored land in the palmy days of the Church's purity. Count among those who propagated the Gospel there, a John, a Paul, a Timothy, and a Polycarp, aided by miracles, and 'signs, and wonders.' Remember, that in these happy days of primitive discipleship, *all Christians were Churchmen*; and, if we may believe Tertullian, the greater part of the people were Christians; and we shall no longer be 'startled' at this formidable array of learned statistics. Let any man look coolly and impartially at these facts, unawed by the imposing influence of official titles and assumed authority, and he will conclude that the author of the 'letter' would more resemble 'the judicious Hooker,' had he, too, 'taken the high and safe ground

of adhering to the institution simply in its apostolic form, and waived the question of comparison, leaving others to inquire into the limits of 'the restraint,' with which he proves that the apostles committed the office of bishops to their successors.

One word more and I have done. The reverend author of the 'Letter' expresses a very strong and, no doubt, honest indignation, at 'certain whispers he has heard about making bishops too cheap, destroying the respectability and dignity of the Episcopal office,' &c. To all of which I have only to state one fact. There are now in the Diocese of New York no less than three presbyters, rectors of churches, who have, within as many years, declined the Episcopal office, to which they had been severally and canonically elected. Does not this fact indicate an increasing cheapness in the office of bishop? I do not wish to calumniate the Church; and therefore leave the inquiry for others to answer. And, Mr. Editor, if I have written too warmly, I sincerely regret it. With Professor W. I have no acquaintance. Fame speaks highly of his piety and learning. Far be it from me to wish to detract from either. My only wish is, in asking you to publish this communication, to discharge my duty, by endeavoring to repel, what I believe to be, a dangerous example, and to expose fallacious reasoning. In the unbiassed judgment of the Churchmen composing this diocese, I have full and perfect confidence. They will consider with deliberation, and decide with wisdom and in the fear of God.

OCCIDENTALIS.

For the Churchman

Mr. Editor,—On the side of truth our remarks are necessarily limited, and on what I must think is the only just side of this question we can claim nothing that is new, while the regions of error are boundless. If you are pleased at our attempt to dress up old truths in plainer, or more easily discernible garbs, and think that we have succeeded, make what use you please of our efforts; our end will be gained if they serve the cause of truth.

Criticism on the bishop's charge. "His views of the atonement are inconsistent with the doctrine of a proper satisfaction for sin."

Episcopal Recorder.

There is a great deal in a discussion like the present, that both sides should mean the same things by the same terms. It is possible that the Recorder may mean nearly the same thing by his "satisfaction for sin," that we understand by the "atonement of Christ." Let us go back to the period when man was first created, and was free from sin as the angels of heaven; when his duty was so plain as to be limited to a single law. It will scarcely be necessary to prove the first command of the Father to Adam, "In the day that thou eatest thereof thou shalt surely die;" nor will we stop to consider this "death;" for the sole object of the atonement, as it appears to our limited observations, was, and is, to counteract, as far as may be, the effect of this spiritual and bodily death. God had said, "Thou shalt surely die." And was God a man to eat his own words, or he who was of "too pure eyes than to behold iniquity," should he retract because man had dared to brave his Maker, and break his just laws? And now although God could exercise a supreme control even over his most rebellious subjects, yet it was impossible, in the nature of things, to form a covenant with man, while in a state of sin and resistance to his holy will, unless some *atonement* were made for his transgressions, and not a *satisfaction* of justice, as we pay and thereby satisfy a debt. Man had incurred no new debt to God by his transgression, and there was none then to satisfy; for the words of God came from the source of all truth, from him that cannot lie, and there was no alternative: "Thou shalt surely die" were the awful words which the memory of Adam brought powerfully back to his contemplation. Man by sin had not become a debtor to God, but a rebel against his divine Lord and Master, and his punishment already decreed was death. Do we say that he who has been convicted of wilful murder has become a debtor, or has incurred a debt to the law? or do we really consider him any more so than the honest citizen who is a debtor to do the whole law?

We cannot, nor are we authorized by any revelations from the divine presence, to form any idea of the Father, than that of perfect holiness, and his government finds no parallel in any human constitution; for it is impossible for God to have a subject who is the wilful violator of his laws: when Adam therefore so pointedly and openly violated the laws of his Creator and king, he expelled himself from the family of God. I will not pretend to inquire whether God would have annihilated a spirit, which he by his all-powerful word had called into being; but had the destruction of his earthly house been the only death to which the sin of man rendered him subject, he might have continued until this day, by virtue alone of his creation in the image of the Deity, unassisted and unsupported in the prosecution of every good work, wiser by his first, and only possible fault; but no, the nature of man was changed, from a servant of the most high and holy God, he became a follower of sin, and his posterity, in the plain and forcible language of the Prayer-book, were "born in sin, the children of wrath;" man having forfeited all right to claim a single parental care from the Father of light, and the gates of heaven were as firmly closed against him, as it was impossible for him to regain his earthly Eden; and he was eternally banished from the presence of God. Was not man dead? was not the justice of God satisfied? Let them ask who doubt, and had not the attribute of mercy mingled with the holiness of our supreme judge and Father, man would never have had a single hope vouchsafed to him of being any thing but a fallen creature.

Now then, where was there any room, much less any necessity, for any *satisfaction* being made for sin; for was not man punished, dead? deprived of his power to do good, and prone to do evil, as the sparks fly upward, and doomed in consequence to eternal punishment, after passing a short life here, which we well know is "fleeting as the shadow, and full of misery," was there a particle of his better nature, the image of his Creator, left in him? Christ truly came into the world to save sinners; but does that mean to descend from heaven, merely to die and suffer a certain amount, sufficient to balance, in the scales of almighty justice, a certain amount of past and prospective sin? Such an act conveys to my mind not a single idea either of the love or the mercy of God; neither does it sustain his justice; for if full and complete *satisfaction* had been made for the sins of men in the death of our Saviour, why are we not restored to the innocence, the simplicity, and the capabilities for happiness of our first parents before the fall; why, if Christ was in his body to do away, or *satisfy* the Father for the sins of the world, was it necessary to drive Adam from the garden? The tree of life might have been otherwise guarded, or Adam might have eaten of it as long as he chose, so long as there was to be a perfect *satisfaction* to be made for him, as one of the human family.

"The doctrine of a proper satisfaction for sin," which the Recorder makes the bishop's test, appears to me a very incorrect form of speech; and arranged in any manner, so long as it is connected with the idea that any thing can compensate for sin, except an equal amount of good, which it is impossible for man to perform, is also very erroneous. When the supremacy of the laws is violated, can any thing satisfy justice but the punishment of the offender? This word *satisfaction* appears to me to have led the Recorder astray, for the popular meaning will imperceptibly become connected with it. Thus we pay a bill—we *satisfy* the demand of the creditor. But not so our Saviour; he died and paid the price of his blood where no debt was due. But to return to the Recorder's formidable *satisfaction;* would it satisfy justice, equity, or any command of God, or any idea of morality which we have derived from any source, to hang one man because another was a murderer? How then would it satisfy the justice of the Father, for Christ to suffer an ignominious death? would that be the slightest *satisfaction* for human transgression? If you are a parent, Mr. Editor, you will readily understand, that nothing would ever *satisfy* you for the faults of your children, though a sincere repentance and filial obedience might *atone* for them, and lead you on to forget, in present virtue, the sorrow for their past errors; or perhaps the Recorder would understand it better to say, it would *satisfy* you, not for the past, but for the future. Again, if Christ died to satisfy heavenly justice for the sins of all the world, then will all the world be saved; and if but for a part, then will that part be predestinated to eternal life, and the rest be left to the awful consequence of their sins: but we do not, cannot believe this,—then for what did Christ die? Let us read a few of his own words:—"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you." Our Saviour very well knew that there was but one way in which he was going to leave this world; and therefore meant not only his departure, but also his death of suffering; then, if he had not died, the Holy Ghost would not have left the Father; therefore Christ says his death was expedient to the salvation of men; for if he departed [suffered] he would send the Holy Ghost. If then the death of our Lord purchased any thing for us, it was the Holy Spirit of God, to fulfil his prophecy, "And I, if I be lifted up from the earth, will draw all men unto me"—a way for rebellious man to approach the Deity, and to hope once more to enter the family of God, from whence his sins had expelled him—a pardon for those who believe—a means, whereby the Father could look again with the eyes of love and favor on those whom the Holy Spirit should lead to seek him through Christ.

I have only sought to show the inaccuracy and error of one part of the Recorder's objection to the charge of Bishop Onderdonk, and if I have not fallen into error myself, you may chance to hear from me again.

II.

For the Churchman.

THE PIETY OF THE HEATHEN.

Mr. Editor,—The writer of observations on the late work of Dr. Russell in continuation of Jewish history, in the last British Critic, remarks as follows:—"Originating in India, the *religion of Buddha,* which rallies to its tenets about three hundred millions of sectaries, spread itself to the north and to the east among the Tatar and Gothic nations, who were the barbarians of the Chinese world, as the Huns and Vandals were the barbarians of the Roman world, and gave birth to the Lamaism established in Thibet. In a country of castes and exclusion, this religion has had the effect of destroying castes. It proclaimed that all were equally under the protection of Deity. Persecuted by the Brahmins, Buddhism has enjoyed the glory of martyrdom, having set the seal of its blood to the benevolence of its creed.—There is scarcely a Christian virtue which it has not preached. It enforces not only humility and charity, but likewise the subjugation of the sensual desires. Its morality embraces lofty and extended views, in which one may recognise an almost evangelical purity and excellence. The love which overflows and extends itself beyond the ordinary limits of humanity, even to plants and animals, and breathes the sweet fervor of a tender pity, pervades this religion in a remarkable manner." Now, Mr. Editor, since the smoke and dust which have been raised by your article on the salvability of the Heathen begin to disperse, it would seem that the only questions to be settled are, Can those who sincerely believe in and practise the morality of a religion like the above be saved? If any of them shall finally be saved, will that salvation be the reward for their works, or will it be theirs because "Christ has died?" Even though I might be charged with being a "Pelagian," I say, let Christ have all the glory.

F.

Remarks.—If any persons are offended at the heading which we have taken the liberty of placing over the above communication, what will they say to the following extract from the celebrated apology of Justin Martyr. "We have learned, and have before explained," says this ancient father, "that Christ was the first begotten of God, being the word or reason of which all men were partakers. They then who lived agreeably to reason were really Christians, even if they were considered atheists, such as Socrates, Heraclitus, and the like, among the Greeks; and among other nations, Abraham, Ananias, Azarias, Misael, and Elias, and many others, the actions and even the names of whom we at present omit, knowing how tedious the enumeration would be. Those therefore who of old lived without right reason, the same were bad men and enemies to Christ and the murderers of those who lived agreeably to reason. Whereas, they who ever lived or now live in a manner which reason would approve are truly Christians and free from fear or trouble."* Let the mysticism of this passage be suffered to evaporate, and there remains a residuum of sound sense and true Christian liberality, which puts to shame the professions of the Christian world in the nineteenth century as effectually as it adorned the practice of the primitive Church in the second century. By way of continuing the train of reflections which our correspondent has suggested, we annex the two following selections, the one referring to the Mahomedans, the other to the modern Jews.—The former is taken from the late work of an intelligent traveller Mr. Quin, and comes to us through the Barbadian, to which also we are indebted for the latter. The humble Christian will derive improvement from both.

THE MAHOMEDANS.

"Prayer is really in Turkey that which it ought to be wherever man exists—a part, and an essential part, of the business of life. In Christian countries the man who would withdraw from a dinner or a card table to a corner of the room would be laughed at. Why so? because it is unusual. But why is it so unusual? because we think a great deal more of this world than of the next. That is the plain answer, color it how we may; and I regret to add, that even among some nations which pride themselves upon their Bible printing, tract distributing, almshouse building, charity-giving associations, I have never been fortunate enough to discern any thing like the emotion which the act of prayer uniformly excites in a Mahomedan mind.

I once travelled some hundred miles in company with an elderly Mussulman, whose regularity in the performance of his devotions particularly engaged my attention. He watched in the early morning for the rising sun, and the instant the disk rose above the horizon his carpet was carefully spread; turning his face towards the east, he stroked his beard two or three times; he then fell at once on both knees, and sitting back upon his heels, he clasped his hands, his lips the while moving rapidly in silent prayer. After prostrating himself thrice, he rose, folded his arms on his breast, continued his prayer, returned to his first position on his knees, and bent backward and forward as if suffering the pangs of sorrow for his past sins, and earnestly entreating forgiveness for them. He then prostrated his whole figure as before, pressing his forehead against the earth in humiliation before the Purity which he had offended. These ceremonies he went through three times, concluding by stretching his hands, palms open, towards heaven. Finally rising, he stroked his beard once more, but with a manifest feeling of internal satisfaction, arising from the conviction of the omnipresence of that Power to whose protection he committed himself for the remainder of the day. From that moment he subsided into the cheerful traveller, ready to render me every possible assistance."

* Standard Works, vol. iv. p. 170.

THE MODERN JEWS.

We read in the Morning Herald of March 5 the following.

"*Desecration of the Sabbath.*—The inhabitants of Lower East Smithfield, and indeed the whole neighborhood in the vicinity of St. Katharine's Docks, were yesterday (Sunday) subjected to an intolerable nuisance, which the authorities ought to have suppressed. Late on Saturday night the steampacket Sirius, Captain Mowle, arrived at her moorings from Cork with nearly 500 live pigs on board. The crew and a number of laborers commenced unloading the vessel early yesterday morning; and throughout the sacred day the streets near the docks were covered with a 'swinish multitude,' whose noisy screams and the profane bawling of the drivers, and the effluvia arising from 'Pat's household' created a nuisance not to be tolerated. Burr-street, which is inhabited by respectable families, was, during the forenoon service, made a regular pig-stye. The steamship Aberdeen, Captain Morrison, arrived at her moorings off St. Katharine's, from Aberdeen, about 6 o'clock in the morning, and in the course of the forenoon, Sunday, landed 94 live bullocks, which were recklessly driven along the streets, rendering it extremely dangerous (some of the animals being in an infuriated state) for any person to venture out of doors; and, consequently, several families, who would otherwise have gone to chapel, were reluctantly compelled to remain at home. This abominable nuisance must be put down."

Our attention was called to the above instance of the desecration of the Sabbath in England, by a gentleman of the Hebrew community in this town, who expressed himself with much and very praiseworthy feeling on the fact, that our fellow-subjects in the mother country are prone to accuse West Indians of various offences against religion and morality.—Many in England think us mere savages. Our Hebrew friend took occasion to remark how sacredly the Sunday is observed in this island. If this gentleman had been a Christian he could not have expressed himself more feelingly on the subject. The Jews, it is well known, keep their Sabbath in the strictest manner; and they are always shocked when they see Christians disregard the obligations even of that dispensation which has superseded their own. When we see Jews living the *lives* of Christians, we tremble for those who bear the Christian name, but are slaves to the vices of Heathenism. The Jew often shames the Christian. We cannot too deeply deplore the judicial blindness of our elder brethren, the descendants of Abraham, "the friend of God," who "saw the day of Christ," "and rejoiced," but the veil is still on their hearts, and they do not see that the shadows and types of the old dispensation have vanished before the substance, that the Redeemer has come, and that they should not look for another. Yet we must honor the feelings which at this period of time evidently pervades the Jewish people. Their external reverence for the first dispensation of God and their zeal in the performance of the various duties of the social state—their obedience to the laws of the country in which they live—their loyalty, their peaceable unoffending deportment put to shame many professed Christians. We do believe that many of them are "almost," oh, that they were "altogether" Christians!

For the Churchman.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

In my communication of the 23d ult. I took the liberty to spread before your readers my views in relation to the organization of our 'Domestic and Foreign Missionary Society.' I did not make that communication with any hope or expectation that it would lead to any *immediate* action upon the subject. I know full well that before any change so radical and important can be effected, as the substitution of *one agent* and *one* executive committee, having charge of the whole and *undivided* missionary operations of our Church, for the present system of *two agents* and *two* executive committees, one for the management of the *domestic* and the other for *foreign* operations of the same institution, the public mind and intelligence of the Church, enlightened by past experience, must be gradually brought to bear upon the question. My present purpose in reference to it will be fully accomplished, if my communication shall have the effect of calling attention to the subject, and have given an impetus to calm and considerate reflection in the minds of practical men. Public opinion, enlightened by actual experience, and free discussion, is the potent, and, indeed, the resistless power by which every great object is to be accomplished, either in Church or State. Comparatively slow in its progress, although it may be, yet I feel persuaded that the time is not very far distant, when the public opinion of the Church will require that the principle of *unity* should be maintained as well in the *mode* of its operations as in the *principle* upon which the society is founded. Under the same impressions and views, I beg permission again to avail myself of the use of your columns, to call public attention to another *feature* in the practical working of our missionary system, which seems to me to require attention and ultimate correction. I allude to the mode in which the missionaries of our society are supported, or rather *not* supported, in the western and southwestern regions of our country. The plan of the society is, to *contribute* to the support of the missionary sums varying from \$100 to \$500, according to the amount contributed by the people of the places wherein they are located. If the people contribute little or nothing, as is too frequently the case, and the society a little cramped for funds, the missionary finds himself compelled, from the dire necessity of the case, if he be a man of family, to turn his attention to the only allowable mode left to a clergymen, that of teaching school, to procure even the most humble support for himself and family. In this way the interests of the Church must of necessity be neglected; it is impossible that the clergyman, however respectable in talent and industrious in application to his various duties, can pay the degree of attention required by the best interests of his mission, while he is compelled to endure the excessive and degrading labor of a mere pedagogue for his support. Again, too, the injury done to the missionary himself, as well as to the mission committed to his care, is to be equally deplored. Exhausted, and harrassed by his daily school duties; secularized in his feelings by being compelled to dabble in money and bargaining affairs, more than is meet for a clergyman, how is he to devote the requisite time to reading, and study, and the composition of sermons? To any but a *very limited* extent this is plainly impossible. The clergyman who allows himself to continue in such a situation for any considerable period of time will find, when perhaps it is too late to repair the injury, that he has lost much of the spirit of the sacred office he bears as the ambassador of Christ, and been gradually transmuted into a money-loving and speculating man of the world. Such, too, is the absorbing passion of the people among whom he is sent to minister, for the acquisition of this world's wealth, that the missionary finds a total absence of that which, next to a competent support, would afford him the highest pleasure and gratification, sympathy and fellow-feeling, to cheer him on in the performance of his duty. How many of our young clergymen who have left the loved seat of their theological education, with high hopes, and bosoms glowing with ardent zeal in their Master's cause, have offered themselves as the heralds of the Cross in the service of our society in the newer regions of our own country, that after an absence of perhaps a single year, have returned disheartened, pained, and mortified, by the operation of one or both these causes? Time was, when a mission to the west or southwest was an object of high ambition to our younger clergymen. I speak advisedly when I say, that I know that a reaction has begun to take place among them. That few hereafter will be found to heed the calls of the society so long as it affords them but *a precarious and uncertain support,* and while so many vacant parishes in the older states are open to their acceptance. Our good and zealous friend, the missionary bishop, may call in his loudest, and *demand* in the most *imperative tones,* a supply of clergymen for the field of his missionary care, unless the plan of the society is essentially altered in reference to the comfortable support of the missionaries, I fear that his will be comparatively an unheeded call and demand. Clergymen, Sir, although exercising high and holy *spiritual* offices, are, nevertheless, with their families, flesh and blood; and, like us laymen, stand in need of a reasonable modicum of 'creature comforts,' as they are quaintly denominated by some of our old Puritanical divines. They can, no more than us, feed, clothe, and educate their children, without reasonably adequate means. 'The laborer is worthy of his hire;' this, Sir, is a declaration, the *authority* of which, I trust our society will not only readily acknowledge, but hereafter admit, also, their obligations to *obey* it in this behoof. Let the society send forth its *domestic* as well as its *foreign* missionaries, with the full and explicit assurance, that a sum sufficient for their decent support, according to their circumstances, shall be afforded to them. Were Mr. Hill and his family, sent to Greece; Messrs. Hanson, Boon, and Lockwood, to *China;* Dr. Southgate on his tour of exploration in *Persia;* and Mr. Benton and his family to Crete; with any lingering doubt remaining in their minds, as to the adequacy of their support? were they not fully assured on this important point? Not to have done so would have been an injustice, the very mention of which would have been repelled with honest indignation, and most effectually prevented them from engaging in the service of the society. In point of principle, Sir, where is the difference between those *foreign* and these *domestic* missionaries of whom I have been speaking? Are they not both entitled to the same measure of justice and fair dealing at the hands of the society? I doubt not the answer to these questions.

But, Sir, it is not only with reference to the injustice, as it regards the missionary himself and his family, that I contemplate this subject. The great and vital interests of religion and the Church, are hazarded by this parsimonious course, to an extent, which should alarm every friend to the further progress of those interests in the newer regions of our country. In what way can these interests be better or more *permanently* promoted and sustained than by *maintaining* beyond all peradventure the missionaries of our Church among them for a sufficient term to accomplish the errand of mercy wherever they were sent? Can it *be reasonably* doubted, that any clergyman of our Church, of respectable character for piety and talent, who may be located, say for *five years,* in any place which the society might select, would within that time gather a congregation, erect a church-edifice, and release himself from the necessity of any further aid from the society? In my mind there is no doubt as to this result. As a matter of *economy,* then, as well as of usefulness and reputation, it would, in my humble judgment, be much better for the society to adopt and act upon the principle that its missionaries as well domestic as foreign, *shall be supported;* and, that their whole time and attention shall be given to the appropriate duties of their mission. So, too, if the society should judge it meet to *station a missionary* at some given point with instructions to itinerate within a certain district of country, to spread the knowledge of the Gospel and the Church, forming parishes as he found opportunity, and the people willing to contribute to the support of the Gospel; but let him have no doubts or care about the adequacy of his support. What, Sir, within the next ten years would be the probable consequence of the adoption of such a plan of operations? Perhaps a *hundred* congregations raised, and churches built, not only able to take care of their clergymen without the further aid of the society; but would, in their turn become contributors to its funds, to extend the same aid to others.

Missionary enterprises, when stripped of the poetry by which they are invested in some minds, must be conducted on the same principles of practical common sense with ordinary affairs, if we mean to have them successful. All else, after the appointment of the missionary, is a mere matter of business. Without funds he cannot remove himself and family to his station; without funds he cannot be supported. Cut off it may be by the distance of many hundred miles from his kinsmen according to the flesh, whose hearts respond in tender sympathy, and whose hands are open for the relief of any suffering or distress that himself or family may be called upon to endure, who will not admit that there is a degree of cruelty and injustice in the system of compensation, that gives the faithful missionary a sum sufficient—not to *live,* but literally, without other aid, to *starve* upon? How can the society under this system expect either to obtain an adequate supply of properly qualified missionaries to be employed in the great West and Southwest, or insure the *continuance* of those who, in the fulness of their zeal to spread the knowledge of the Gospel, have entered into its service? How expect to raise permanent congregations, erect church edifices, and give to the Church her full and complete organization, with her bishops, priests, and deacons, in the vast moral wilderness of country of which I have spoken? To my poor judgment, to look for any great and permanent increase of the Church, under our present system of inadequate compensation, would be to hope against all the reasonable probabilities of the case. Let it then be changed. Let a more liberal, and at the same time, a more truly and really economical system be substituted for the present one. It may be, Mr. Editor, that some among your *over prudent* readers may think your correspondent, in this, and in his former communication, has not expressed himself with *sufficient caution.* To you, who know the fact so well, I need not say, that there is a large body of individuals both in Church and State, the flexibility of whose opinions readily accommodate themselves to the varying course of popular favor. As sets the wind, so sets their opinions. I belong not to this class of men. I wait not for some popular champion to give tone to public opinion. I follow the lead of no man, and I want no man to follow mine any further than he can follow with a good conscience the facts and arguments I lay before him. My opinions, whatever value they may or may not possess, are my own, honestly entertained, and fearlessly expressed.

A LAYMAN.

For the Churchman.

Mr. Editor,—Permit me through the columns of your valuable paper to express the gratification which I feel upon witnessing the operation of a benevolent plan of our excellent bishop. While I was in Burlington my attention was several times attracted by a number of children of both sexes, very neatly, and somewhat uniformly dressed, taking their places in the church on Sunday under the direction of two or three ladies, and preserving the utmost order and decorum during divine service. Upon inquiry, I found that they were pupils in a school established by the bishop and supported by his exertions and the charity of his congregation.

The school contains abont 60 pupils, collected principally from the families of Irish and French *Roman Catholics.* An indispensable condition of their reception is, that they shall regularly attend the Protestant Church and Sunday school. Here they are taught to read and write, and to work; habits of order and neatness are acquired, and, above all, they are instructed in the word of life, which, under other circumstances, must have been hidden from their eyes.

The lady, Mrs. C——, under whose direction the pupils are placed, seems enthusiastically devoted to her pious labor. Her praise is in the mouths of all. Nothing but that ardent love which is the proper characteristic of a Christian could produce the perseverance which she exhibits. The results which are manifest in the improvement of those whom she has taken under her care, are her sufficient commendation.

Here is one of the unpretending, but surely not the least important of the methods by which our bishop seeks to do good. It is worthy of imitation. It is an example of charity such as it should be; not a splendid scheme to instruct the ignorant and clothe the naked who are afar off, neglecting those who are near; the machinery of which demands loud applause from the world, but a beginning at home, where the poor and ignorant are always to be found—an attempt in a quiet way, made where the desired result is certain and seen.

D.

N. B. I have since learned the school is entirely supported by the bishop, a few of the congregation assist in the clothes, the bishop's family give the rest.

D.

Vergennes, Vt., June 9, 1838.

For the Churchman.

Mr. Editor,—The writer of the article signed "Cleric" in your last number, charges a correspondent of yours with "speaking with *ridicule* of the foreign missionary operations of the Church." He says it is "easy to sit at home and laugh at those who with their Bible in their hand, and their Saviour in their heart, have renounced almost every thing to preach the Gospel where men know it not." "Point not the finger of scorn," says he, "at him who dares to plant the cross of hope on the sea-girt rock." I refer your readers to the last paragraph of his article as a specimen of the sublime and pathetic. Mr. Editor, the time has gone by when the community can be influenced by such rhapsodies as these. Your correspondent simply stated the facts as they were given by our missionaries themselves. The one travelling in Persia most explicitly states, that for weeks it was not discovered that he was a Christian. Those sent to China tell us, and the gentleman who has returned will confirm the statement, that neither of them has ever been nearer than a thousand miles from the "field" of their labor. If it be ridiculous to state the truth, then is your correspondent willing to submit to the charge. No, Mr. Editor, I honor, I respect, the real Christian missionary; the man who with judgment selects his field of labor, and who goes forth in the strength of the Lord, regardless of consequences. I respect our brethren who with their lives in their hands have gone into Africa where the Lord has opened the door. I pray, that the like spirit of self-devotion may prevail; that the missionary cause may never be made a plea for the support of agents, or missionaries, who mainly spend the "wealth" afforded them in useless travel and visionary experiments. I am truly rejoiced that whatever any "Cleric" may think, and however censorious he may be of those who presume to differ from him, and who hesitate to approve of some of the wild schemes of the day, that many and an increasing number of "Laics" begin to think for themselves, and to question the lawfulness of sustaining those, who in far distant lands are spending for nought those charitable funds, which are so much more needed at home. I send you, Mr. Editor, the following extract from the life of a distinguished missionary of the seventeenth century; in his case, there was no great expenditure for the preparation, of "travelling to explore," or of tarrying where there was no prospect of success. He went and delivered his message, offered his life and left the result with God. Such missionaries are entitled to our support, to our prayers, to our respect.

"But the ardor of charity urging his spirit to martyrdom, he made a third attempt to go to the infidels, that by pouring out his blood he might extend the faith of the Trinity; and going to Syria, in the thirteenth year after his conversion, he resolutely exposed himself to many dangers, in order to obtain an interview with the Soldan of Babylon. For there was at that time such implacable war between the Christians and Saracens, their armies being encamped on the plain over against each other, that there was no passing over from one to the other without peril of life; for the Soldan had issued a cruel order, that whoever should bring the head of a Christian soldier should receive a reward of a gold besant. But the intrepid soldier of Christ, Francis, hoping speedily to accomplish his purpose, determined to cross over, unmoved by the fear, provoked by the desire of death. Having first prayed, and being strengthened by the Lord, he confidently sung those words of the prophet,—'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.' Having therefore taken a companion, named brother Illuminatus, a man of both light and power, when he began his journey, he met two sheep. The holy man being cheered by the sight of them, said to his companion, 'Trust in the Lord, brother, for that word of the Gospel will be fulfilled in us,' 'Behold, I send you forth as sheep in the midst of wolves.' When, however, they had got further, the Saracen guards met them, who running swiftly upon them, like wolves on sheep, ill-treated these servants of God, in a dismal manner, abusing them, beating them, and binding them with chains. At length, when they had been in various ways ill-used and injured, they were, through the providence of God, led as the man had desired to the Soldan. When that prince inquired by whom, and for what purpose, and in what capacity, they had been sent, and how they had come, Francis, the servant of Christ, answered with intrepid courage, that he had been sent over, not by man, but by the most high God, that he might show unto him and to his people the way of salvation, and publish the Gospel of truth. And with such constancy of mind, such power of soul, and such fervor of spirit, did he preach to the aforesaid Soldan the Triune and One God, and Jesus Christ the Saviour of all men, as clearly showed, that those words of the Gospel were truly fulfilled in him, 'I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.' For the Soldan perceiving the admirable fervor and power in the man of God, not only gave him willing audience, but urgently pressed him to stay. But the servant of Christ being enlightened by the divine oracle, said, 'If you with your people choose to be converted to Christ I will willingly stay with you from love to him; but if you hesitate to exchange the law of Mahomet for the faith of Christ, order a great fire to be kindled, and I will enter it with your priests, that you may thus know which faith, as being most sure and holy, deserves to be maintained.' To whom the Soldan replied, 'I do not believe that any of my priests would expose himself to the fire or undergo any torment for the defence of his faith,' (for he had just seen that one of his priests, a respected and aged person, on hearing what had been said had vanished.) To whom the holy man answered, 'If you will promise me, for yourself and your people, that you will embrace the Christian faith if I come out of the fire unhurt, I will go into it by myself; and if I am burned, let it be imputed to my sins; but if a divine power protects me, you shall acknowledge that Christ is the power and the wisdom of God, true God and Lord, the Saviour of all men.' The Sultan, however, replied, that he could not venture to accept these terms, for fear of a sedition among the people; but he offered him many precious gifts, which the man of God who coveted not earthly things, but the salvation of souls, despised like dirt. The Sultan seeing the holy man to be such a perfect contemner of worldly things, was moved with admiration and conceived a still greater esteem for him; and although he would not, or perhaps dared not, come over to Christianity, yet he earnestly besought the servant of Christ to take the things before mentioned to be distributed for his soul's weal, (*pro salute ipsius*) to poor Christians or churches. But he, both because he wished to avoid having a large sum of money, and because he did not perceive any root of true piety in the mind of the Soldan, would by no means agree to this. Moreover, seeing that he did not succeed in the conversion of that nation, nor could compass his design, being premonished by a divine revelation, he returned to Christendom."

A FRIEND OF MISSIONS.

For the Churchman.

Mr. Editor,—It will probably give satisfaction to the numerous friends of the Rev. C. V. Kelly in New York, and to the friends of the Church in general, to be made acquainted, through the medium of your columns, that previous to his departure from this city he received from many members of his congregation the most flattering testimonials of regard and respect. It has come to my knowledge, that, among many other things from individuals, a complete and very elegant suit of canonicals was presented to him by the ladies of St. Bartholomew's Church, accompanied by a letter expressive of sentiments alike honorable to its subscribers and cheeringly satisfactory to their recent pastor. I herewith send a copy of the letter to which I allude, to which I saw affixed the signatures of twenty-two ladies, who, in point of respectability and moral influence, rank among the first in this city.

A CONSTANT READER.

New York, May 31, 1838.

Rev. C. V. Kelly.

Very dear Sir,—Will you do the subscribers the honor to accept the accompanying suit of robes, as a small token of their high respect, esteem, and friendship, their warmest sympathy in all your trials and their deep regret at parting under present circumstances. They now bid you an affectionate farewell, and tender you their best wishes for your health, happiness, and prosperity. Accept their fervent prayers for your safety on your intended voyage and happy meeting with your dear relatives in your native land. Permit them still to indulge the hope that you may soon return to them and *again become their beloved rector.*

[Signed by twenty-two ladies of the congregation of St. Bartholomew's Church.]

Humility is the greatest, the most essential beauty of all created beings. To be conscious of our littleness, and to delight and triumph in that God who makes us what we are, is, indeed, not only the beauty, but, I may add, the bliss of creatures.—*Howels.*

THE CHURCHMAN.

SATURDAY, JULY 7, 1838.

LETTERS FROM EUROPE.—NO. V.

London, May, 1838.

Mr. Editor,—The interval of silence which has elapsed since my communication from Rome, has not been an inactive one. The material, and I may say welcome, change of a thousand miles and more has been made in our relative geographical situation to friends and home. So much nearer are we to that desired consummation, and "in that whereunto we were sent," I thankfully add, more than proportionally prepared for it. Expecting to embark for our own country in May, we left old Rome early in April, in the midst of the preparations for Holy Week, not, however, without some relentings in favor of the splendid ceremonies of that season. Still we had seen not a little in the course of Lent to instruct us in the operations of Holy Mother Church at head-quarters; and in some of the festivals which intervene with sufficient frequency to relieve the rigors of the austere Lenten time, we had been allowed even more than a relish of the grander measure to follow. Will you bear with my recollections on a few particulars? The season of Lent is distinguished in Rome (as generally in *our* Church) by the most abundant preaching. Whatever be the deficiency at other times, the supply at this period is profuse. Enter almost any one of the numerous churches of Rome on what day you will, and you are gratified by the spectacle of a multitude, collected from every class, drinking in with eagerness the eloquent words of some chosen preacher. His manner equally interests you. With the lofty cross placed at his side, and the scene which it represents as his theme, he seems, as from time to time he glances at it, to be deriving inspiration from the emblem; and with an earnestness and fervor, and grace, well deserving to be coveted, transmits his own feeling, in the burning words and melting tones of his rich native tongue, to every soul of the collected crowd. Lost in sympathy with the common emotion which the power of the preacher has excited; or, at another moment, when prayer is made, struck with awe in the presence of prostrate thousands; or, at another still, raised to unearthly scenes in the celestial notes of the sweet and solemn chant; how painful is it to be recalled to the sad recollection and reality of the meagreness and mixture of that dispensation of the bread of life and of the worse than error in the object of that outpoured prayer and praise. Processions are unusually frequent and imposing at this season. Of the number which we saw, one, from the associations which it recalled, particularly interested us. It consisted of a number of Franciscan monks of the humblest class, hooded and cowled, bearing the usual insignia, lamps, torches, crosses, &c. From a church in the neighborhood we followed them in to the Colosseum. In the centre of this most majestic existing monument of old Rome, whose massive walls inclose a circumference of more than 1700 feet, and in their perfect parts tower 180 towards the skies, is embedded a large and lofty cross hung with all the supposable instruments of the crucifixion. Before this cross the procession and whole attending multitude prostrated themselves on the cold and wet earth, and after chanting in concert, not unmelodiously, some Latin prayers, rose, and in succession devoutly kissed the sacred ensign. A powerful stimulus to this act of devotion is found in an inscription attached to the cross, holding out the promise (sure as the infallibility of his holiness who indicted it) of 200 days' indulgence for every kiss the faithful bestow upon it. From the cross, the procession moved to the first of the fourteen stations, (small chapels, with paintings representing the incidents, recorded and imagined, that befell our Saviour, from his condemnation to his burial,) which which surround the arena; and resting here, one of the younger monks, uncovering his face, stepped forth, and with great animation of language and manner, addressed the attentive crowd. His theme was the sufferings of our Redeemer. And though, through our imperfect knowledge of the language, his words might have failed to affect us, the thoughts forced upon our minds by the scene could not but be most stirring. That vast amphitheatre, erected by a Pagan monarch for the cruel entertainment of an idolatrous people, was now a Christian temple. On its spacious arena, which for successive centuries was made to resound with the clamor and deadly conflict of savage beasts, and scarcely less savage men, we were listening now to the gospel voice and its glad tidings of peace and love. And still more affecting thought, the soil on which we stood, bearing the Christian ensign, and showing on every side the triumphs, however dimmed, of the faith of CHRIST, was drunk once with the blood of the saints; for there, under the paw of the lion, holy Ignatius died, and a thousand martyrs as true and pure as he. Thinking on these things, with our feet planted on the very spot where fell by a cruel death those dauntless witnesses for the truth, and from which their freed spirits ascended to a fadeless crown, a sacredness seemed to invest the place, and every step we almost fancied was upon hallowed ground.

The inscription of which I have spoken suggests a word or two on the subject in general. Similar ones abound in Rome, and are attached to certain statues, chapels, &c., in the churches, or to other objects held in special veneration; and as many of them are curious in themselves, and evince also an extent of imposture or of credulity, or of both, which I thought had passed away with the growing light of the world, or the evidences of which at least would now be carefully suppressed; I venture to offer you some specimens which I copied from the originals. I give you the substance of each in a translation. In one of the chapels of the church of Ara Cœli, supposed to occupy the site of the famous temple of Jupiter Capitolinus, upon the hill of the Capitol, an inscription offers "plenary perpetual indulgence applicable also to the soul in purgatory, granted by Clement X. to every one who will visit this chapel every Monday in the year." In the Basilica of Santa Croce, upon a subterranean chapel, I read as follows. "By celebrating the holy mass at this altar a soul will be liberated from purgatory, as results from the Bull of his holiness Gregory XIII.;" and the Bull then follows in full. And again in the Basilica of S. Lorenzo or Lawrence, without the walls, I found a tomb of most remarkable virtue, if we may credit this plain evidence appended to it: "This is that tomb, the most celebrated in the whole world, from the cemetery of the Lady S. Cyriaca, [I think I have the lady's name correctly,] where if any one shall perform the sacred office for the dead, he shall release their souls from the purgatorial pains through the merits of the divine Laurentius." Once more, and I have done. Entering one day the Church of S. Augustine, in order to see Raphael's famous fresco of Isaiah, our attention was immediately arrested by a huge statue of the Madona, with the infant JESUS in her arms, placed against the wall.—The two figures, together with the whole wall itself, were covered with thank-offerings of paintings of wonderful deliverances, beads and hearts, dirks, pistols, and blunderbusses, in sufficient profusion to supply a print-shop or set up a jeweller and armorer with a stock in trade. A crowd pressed round the image of the Virgin, and every individual, of whatever rank, devoutly kissed its foot, rubbed the forehead and cheek upon it; in short, offered it every mark of the most unqualified and humble (humiliating I should rather say) devotion. The reason of the peculiar sanctity of this ugly statue, I was at a loss to conjecture, till having at length made my way up to it, the sight of this encouraging promise of the late Pope solved the mystery: "One hundred days' indulgence are granted perpetually by our holy father, Pius VII., to all who shall devoutly kiss the foot of this sacred image, repeating an Ave Maria for the wants of the Church." There is, however, a very judicious limitation to this benignant promise, for it is explicitly stated that the indulgence is "to be gained but once each day;" so that much of the homage I saw rendered was a work of supererogation. What the last phrase signified I was quite uncertain, till on more narrowly observing the faithful as they turned from the "graven image," I discovered that each deposited something in a receptacle just at hand. Doubtless I weary you with the exhibition of such absurd and monstrous inventions in religion; but it may not be without useful effect if others have erringly supposed, as I did, that they had in a great measure ceased to be employed, and were no longer the actual and authorized practices of the Romish Church. May the painful conviction of the contrary tend to more fervent prayer and more earnest effort for the dispelling of this darkness, not by the fires of a bigoted and furious zeal, but by the calm and diffusive light of the pure and primitive faith. Of the several festivals which relieve the austerity of Lent, and gratify the national passion for shows, the principal is that of the Annunciation, celebrated in the Church of S. Maria sopra Minerva. At an early hour the church was filled, and the broad pavement and the square before it were crowded by thousands, including a large body of troops. The spectacle at the entrance of the Pope into the square was extremely imposing. Preceded by his body-guards, native and Swiss, in varied and splendid array; seated in his gilded carriage of state drawn by six noble horses, and followed by a long line of cardinals and grandees scarcely less sumptuously conveyed, the sovereign of fallen Rome appeared. A hundred instruments of martial music, in a prolonged salute, greeted his coming; the soldiery lowered their arms, while the assembled thousands bared the head and bent the knee in silent and reverential greeting. Returning the homage of his subjects by dispensing on every side the holy sign of the cross, the Pope slowly passed on into the gate of the convent. Forcing our way into the church, we waited the reappearing of his holiness, and presently, preceded and attended as before, we saw him seated in state in his pontifical robes, with the triple crown upon his head, and borne, with the badges of majesty waving before him, on the shoulders of twelve chosen men towards his temporary throne. I could not but notice the demeanor of the good old man. His eyes were closed, his hands meekly folded upon his breast, and the whole expression of his countenance indicative of patient resignation to his lot, or (some unkindly suggested) of shame at the show. Certainly I cannot imagine a more complete automaton, one more wholly abandoned to the direction of others, than the Pope is in all the ceremonies we have seen. The only interesting part of the exercises in the church was the presentation to his holiness, at the close, of twelve or fourteen young girls to receive his benediction. This number forms a portion of a large company charitably educated at the expense of the convent, who, at their marriage, or on taking the veil, receive each the sum of 30 crowns. Those presented on the annual festival have decided to embrace the latter alternative. In the present instance they appeared to be from fifteen to eighteen years of age, and were clothed entirely in white, not excepting even their heads and faces, which were covered, save only the nose and eyes, with bandages and veils. The whole was surmounted by a crown of gilt material ornamented with flowers, making a curious but pretty head-piece. Bearing each a lighted torch and conducted by the proper officers, they moved in procession as solemn as their great lack of gravity could make it, to the chair of the Pope, where on their knees, they devoutly kissed his foot and received in the sign of the cross his parental blessing. I was quite inclined to commiserate their fate, and reprobate the system which subjects them to it; but my pity would have seemed thrown away on such mirthful faces, which I hope they will always carry through all the isolated life of the nunnery. In a former letter I spoke of the agreeable English society we met with in Rome, and particularly of some excellent clergymen of our mother Church, whose acquaintance it was our privilege to form. Of these I may be permitted to name the Rev. Mr. James, the son-in-law of the revered Wilberforce, and the Rev. H. Gray, author of several useful religious publications. To the hospitable and kind attentions of these gentlemen, as well as to their intelligent and agreeable conversation, "seasoned with salt," we are indebted for no small share of our enjoyment while cohabiters with them of the Eternal City. A third, the Rev. Mr. Ifill, originally of Barbadoes, but last from England, whither he had repaired, and whence he had come, like most of us, for the benefit of his health, died just before I left Rome. Four months he had been lingering there with a slow consumption, without a single friend or acquaintance save the minister of GOD, but sustained in general, however, by the deceptive hopes of recovery that flattering disease inspires. A brother and an early friend, when informed of his actual danger, hastened thither and arrived in season to commune with him and receive his dying breath. These, with the attending clergy and his physician, were his only mourners and followers, as he was borne to his long resting-place in the land of strangers. As the cold earth closed upon his body, it was the thought and belief of all that the smile of GOD had welcomed his spirit. It is a sweet and fitting spot, that quiet English burying-ground. Withdrawn from the noise and almost from the sight of men, and near the lofty pyramid which forms the sepulchre of the old Roman, Caius Cestius, this hallowed ground, gently rising from the plain, rests behind upon the ancient city wall; two broken towers, of which one at either corner half in ruins, gloomy and falling still, seem to speak in sad harmony with the lesson of decay and dissolution going on beneath. A liberal and pious care has covered the site with a smooth and beautiful green sward and enclosed the whole, in front and at the sides, with a lofty wall of stone. The tombs, not a few of them tasteful and elegant, are neatly arranged, and around and among them it was pleasant to see many a blooming wild flower. The dark cypress, too, freely grows there, and lifts its ever-living greenness over the once animate dust at its feet—apt emblem of the immortality of which, at the end of days, that mortal shall be "swallowed up." W.

THE FINALE.—The Episcopal Recorder of last week gives us the following editorial article, which terminates the late unpleasant discussion so far as we are concerned in it.

"*The Churchman and the Theological Seminary.* We had prepared a long article for this day's paper, in reference to the Churchman, and the views recently advocated by its editor, but as the editor of that paper has been called upon publicly by his friends, through the Rev. Dr. Taylor, 'to close his columns against any further discussion in a vexatious and unprofitable controversy,' we have no desire to prolong the matter for a single hour.

"Our object is accomplished: the General Theological Seminary is not represented by the editor of the Churchman. The professors of that institution will not endorse what has been understood by many to go forth by authority, and consequently we have a right to infer that his obnoxious tenets are not taught there.

"As above stated, we had prepared a long article, embodying the entire history of this matter, as far as we are acquainted with it, but our desire for peace induces us to withhold the same, as the following letter, published in the Churchman of last Saturday, meets nearly the entire case. With respect to the editors of the Recorder having 'abused private confidence,' if any man will come forward and say that we have wronged him in this matter, and establish the charge, we will return unto him fourfold.

"But in this affair we have involved no one; we stated a fact, which the following letter substantiates. We stated *opinions* which by many are maintained. But who told us these facts, or who expressed those opinions, we have never stated, as the following letter most clearly shows."

Here follows the letter of the Rev. Professors Wilson and Turner, as published in the Churchman of June 23.

In the Churchman of June 16, Dr. Taylor informs us that "the letter from which the passages were quoted by the Recorder was strictly 'private and confidential,' and so marked; and the transposition of the extracts from the connexion in which they were written gave them a meaning never intended by the writer." "It is enough," Dr. Taylor adds, "that a gentleman who enjoys so entirely the love and confidence of every heart that knows him should most explicitly disavow any intention of applying the expressions complained of either to you personally, or to the article which has been the occasion of so much excitement." Such assurances as these could only have been *authorized* by the writer of the letter, and Dr. Taylor informs us that he obtained them "in a full and frank conversation with the resident professors," who "authorized" the statement which he made. Two of the resident professors, however, have disclaimed the authorship of the letter, and thus the public are, on the testimony of the resident professors themselves, fairly in possession of the fact, that the original letter from which the Recorder professed to give an extract, was written by the remaining one of the three resident professors; to whom indeed public rumor has from the first ascribed it.

On the same occasion, Dr. Taylor (who took the precaution to read his letter to the resident professors before he published it) also declared himself "authorized" to state that *no one of the resident professors ever sanctioned any other publication than that of the simple fact* of their dissenting from us in many of our positions in the article on the Salvability of the Heathen. The reader may be pleased to compare this statement with the original extract in the Recorder of May 26, which it was designed to disclaim.

"We are authorized, from a source, the intelligence and authority of which this writer himself would not question, to 'let it be known that the views of Dr. Seabury, in his ten postulates, are not those of the resident professors of the Seminary; nor is it believed that there is a man among the professors or students who would not be indignant at having them attributed to him. It were better the institution were broken up, its buildings levelled with the dust, its books, professors, and students scattered to the four winds, than that it should be set up in our Church a nursery of rank Pelagianism, a hotbed of pestiferous perversions of gospel truth.'"

The result then is, that the Rev. Professor who wrote the letter from which the above extract is made has escaped responsibility for the declaration of his belief that the ten postulates were *unanimously and indignantly* rejected by the Professors and Students, and for the whole of the following sentence, by charging the editors of the Recorder with *a violation of private confidence* in making the extract public, and with a *misrepresentation* of his meaning, by giving it in a garbled form; while the editors vindicate themselves, after this charge *has been* made, by declaring that "if any man *will*" make it, they "will return unto him fourfold." We cheerfully leave the author of the letter and the editors of the Recorder to settle the matter between themselves, either on the principle of the "lex talionis," or on that of the quadruple proportion, as seemeth to them best. Our interest in the affair is ended.

ST. JOHN'S CHURCH, HUNTINGTON, L. I.—On Monday, the 7th day of May last, the male members of the Protestant Episcopal congregation recently formed at Huntington, Long Island, in pursuance of notice duly given according to law, assembled in the ancient church of that village, and reorganized the parish under the name of St. John's Church, its former corporate title; at which time and place the following gentlemen were duly elected wardens and vestrymen of said parish.

Daniel W. Kissam, M. D., and John R. Rhinelander, M. D., wardens. And Messrs, William C. Stout, Nathaniel Bloodgood, William Hawthorn, Charles P. Stewart, William Hewlett, Abraham Van Wyck, Hiram Paulding, and Joel Platt, vestrymen.

The corporation have adopted efficient measures, which are now in progress, for the repair of the church edifice, intending to preserve all the peculiarities of its antique construction. Thus, by the Divine blessing upon missionary labor, and the zealous efforts of a few devoted laymen, a church which has existed more than a century, but which, since the revolutionary war, had become nearly extinct, has at length revived; and we trust that it may fully sustain the pious intention of its friends, of furnishing to the inhabitants of this interesting part of the country the hallowed means of grace and salvation.

ANNUAL COMMENCEMENT OF THE GENERAL THEOLOGICAL SEMINARY.—The Fifteenth Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, was celebrated in St. Peter's Church in this city, on the festival of St. Peter the Apostle, Friday, June 29, in the following manner:

A procession was formed, in the Chapel of the Seminary, and proceeded thence to the church in the following order:—

Students.
Alumni.
Faculty and Librarian.
Founders of Scholarships, Officers of Education and Scholarship Societies auxiliary to the Seminary, and other laymen.
Trustees.
Clergy.
Bishops.

At the church the order of exercises was as follows:—

INTRODUCTORY PRAYERS.

SINGING—79th Psalm of the Selection, with the Doxology.

Dissertation—Entitled "Feed my Lambs,"—By *Tapping R. Chipman.*

Dissertation—"The Life of St. Paul,"—By *Thomas N. D'Wolf.*

Dissertation—"The Advantages of the Study of Ecclesiastical History,"—By *John B. Gallagher, A. B.*

SINGING—*62d Hymn—with the Doxology.*

Dissertation—"The Poetry of the Bible,"—By *Chas. H. Halsey.*

Dissertation—"Christianity not unfavorable to Intellectual Excellence,"—By *Wm. W. Hickox.*

Dissertation—"The Practical Uses of the Doctrine of CHRIST'S Humanity,"—By *Samuel Penny,* jun., *A. B.*

SINGING—*Chant, in Hebrew,* Ps. li. verses, 10, 11, 12, 13, 15, 16, 17, 18.

Dissertation—"The Influence of Individual Holiness on the Progress of the Church,"—By *George M. Randall, A. B.*

Dissertation—"Christian Beneficence, and the Beneficence of the Natural Heart,"—By *John Alden Spooner.*

Andrew H. Cornish, A. B. was chosen to deliver a dissertation, but was excused on account of indisposition.

Presentation by the Faculty of the Candidates for Testimonials.

Address by the Rt. Rev. Henry U. Onderdonk, D. D., Bishop of the Diocese of Pennsylvania.

Testimonials given.

SINGING—Gloria in Excelsis.

CONCLUDING PRAYERS.

N. B. The duty of delivering dissertations was assigned by lot.

In addition to the above-named gentlemen, the following received the testimonial:—James Abercrombie, William B. Ashley. A. M., Charles Breck, A. B., Henry Burroughs, jun. A B., Samuel Cooke, William E. Eigenbrodt, A. M., James S. Hanckel, A. B., Robert T. Howard, A. B., F. Beekman Lee, A. B., Abel Nichols, A. M., William H. Odenheimer, A. B., Alfred H. Partridge, William Payne, A. M., Edward Reed, A B., Isaac Swart, A. B., Henry W. Sweetzer, A. B., and William Walton, A. M.

At the annual meeting of the trustees, during which the above Commencement and the examination of the students for three days were held, there were present the Bishops of Connecticut, Pennsylvania, New York, and New Jersey, and clerical and lay trustees from the same dioceses.

It was particularly gratifying to have among those who became Alumni at the late Commencement, a gentleman preparing for orders in the neighboring British Diocese of Nova Scotia.

A young clergyman of the same Diocese of high respectability and promise, pursued a great part of his preparatory studies at our Seminary. Such instances of paternal co-operation between our Church and its neighboring branch of the Church of England, are every way gratifying.

☞ An Episcopal clergyman, who has been accustomed to travel in Europe, being about to visit it again, is willing to take under his charge a party of two or three young gentlemen for a tour in Great Britain and on the continent. Letters of inquiry may be addressed to X. X., care of Sherman & Trevett, 142 Fulton street, New York. The earliest attention of those interested is recommended, as it is proposed to form the party and sail as soon as convenient.

References.—Rt. Rev. B. T. Onderdonk, D. D., Bishop of New York; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; and Rev. S. Seabury, D. D., city of New York.

New York, July 2, 1838.

JOURNAL OF THE FIFTY- SECONDCONVENTION.

Notice is hereby given that the *Journal of the fifty second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

CLERICAL CHANGE.—The Rev. William E. Eigenbrodt, we understand, has received and accepted a unanimous call to the rectorship of St. Peter's Church, Bainbridge, Chenango county.

EPISCOPAL VISITATION.—The Bishop's appointments for visitation have been increased by the addition of *Sing Sing.*

DIOCESAN RECORD.

Episcopal Acts by the Bishop of this Diocese.—City of New York. Third Sunday after Trinity, July 1, in St. Mark's Church, admitted to Deacons' Orders the following gentlemen, who, at the Commencement of the General Theological Seminary, on the preceding Friday, the festival of St. Peter the Apostle, had received the testimonial awarded by the Trustees and Professors of that institution to those who satisfactorily prosecute its full course of study, and were thus enrolled among its Alumni,* viz. William Walton, John A. Spooner, Isaac Swart, Samuel Cooke, John B. Gallagher, Alfred H. Partridge, Tapping R. Chipman, William W. Hickox, William E. Eigenbrodt, and Samuel Penny, jun. Morning prayer was read by the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the Seminary, assisted by the Rev. Samuel H. Turner, D D., Professor of Biblical Learning and the Interpretation of Scripture, who read the lessons; the sermon preached by the Bishop; and the candidates presented by the rector of the church, the Rev. Henry Anthon, D. D.

Kings county. In the afternoon of the same day, confirmed 5 persons in the Justice's Court-room, Williamsburgh, for the parish of St. Mark's Church, in that village.

City of New York. Tuesday, July 3, in All Saints' Church, admitted George Ogle to Deacons' Orders. Morning prayer was read by the Rev. Mr. Chipman, the sermon preached by the Bishop, and the candidate presented by the rector of the church, the Rev Benjamin I. Haight.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Fifth Sunday after Trinity, July 15, Sing Sing, *Westchester county,* ordination A. M., confirmation P. M.

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county;* 4, P. M. North Salem; 23, Paterson, *Putnam county.* Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county,* ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county,* ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county.*—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county,* ordination A. M., confirmation P. M.; 6, Owego, *Tioga county,* ordination A. M., confirmation P. M. Wednesday, 8, Penn Yan, *Yates county,* consecration A. M., confirmation P. M. Friday, 10, Wethersfield, *Genesee county,* consecration A. M., confirmation P. M.

Ninth Sunday after Trinity, August 12, Grace Church, Lockport, *Niagara county,* consecration A. M., confirmation P. M.; 13, Christ Church, do., ordination A. M., confirmation P. M.; Wednesday, 15, Trinity Church, *Buffalo.* Friday, 17, Ellicottville, *Cattaraugus county,* consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county,* ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county,* ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York.*

Wednesday October 10, Granville, *Washington county,* ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

SUMMARY.

Solemnization of Marriage between Slaves.—"Their example (the Moravians') and that of the Wesleyans (in marrying slaves) were followed by the present rector of St. John's, and subsequently by the other established clergy." The West Indies in 1837, Antigua, page 26.

Mr. Editor,—It seems to me to be my duty, as holding the parish registers of St. Philip's, to correct an error into which Messrs. Sturge and Harvey have fallen in making the above statement.

It would appear, according to these gentlemen, that the Rev. Mr. Holrerton was the *first* of the Established clergy who married slaves to each other. Now, on the principle of "honor to whom honor," I beg leave to state, that the register of marriages in this parish proves, that my predecessor, the venerable Archdeacon Parry, had solemnized marriage between slaves *before* Mr. H. came to this Island. He cannot therefore be said to have performed this duty "subsequently" to the rector of St. John's; and that our late archdeacon was not the character to wait for an example from any one, in the discharge of what he conscientiously considered to be his duty, witness the promptness and "firmness" of his conduct in the very case mentioned on the 27th page of "the Journal," notwithstanding the *institution,* not merely the "threat," of "legal proceedings" against him. In point of *time,* indeed, he followed the Rev. Mr. Curtin a clergyman of the Church of England, who came out to this country in 1799 as missionary of the Negroes' Conversion Society, under the auspices of Bishop Porteus, and solemnized 150 marriages of slaves before a bishop was sent to this part of the world.

It may also perhaps be allowable in me as a party concerned to remark, that our authors have been misled on another point. Speaking of the "power [indirectly] given to the Establishment of receiving fees for the marriages of the negroes," and of the disability of marrying them [indirectly] imposed by the emancipation act on "dissenting ministers," they say, "One evil consequence resulting from this state of things, is to discourage marriage; as the fees of the clergy are heavier than the negroes can always afford to pay." What are the facts? Never, during slavery, and for six months after emancipation, did we require or receive a fee from the negroes. But when I heard from my schoolmaster, a respectable man of color, who had abundant opportunity of being correctly informed, that they had generally been profuse in the expenditure of their money at Christmas, 1834, upon a superfluity of luxuries for their table, high-priced personal decorations, such as lace tippets, and similar costly apparel, notwithstanding friendly remonstrances against such imprudent waste of money. I, with such facts before me, thought it would really be no very great harm done to those who were able to be so prodigal of their means in this way, to require of them, for the offices of the Church, a little of that which they seemed not to know what to do with. Accordingly, I began in February, 1835, to require a marriage fee from the recently emancipated, as well as from all other free persons, letting them know my reasons for no longer performing the service gratuitously, and expressing my hope that they would learn frugality and the other duties of freedom. In no case has the amount of fees to both parson and clerk reached seven shillings sterling, a sum which cannot, I think, be considered "heavier" than can be afforded by persons who come to be married—the men, many of them, in broadcloth coats, &c., to suit, and the women, most commonly in silk stockings, muslin dresses, lace and gold ornaments. Can the payment of less than seven shillings operate as a discouragement to marriage, on persons who have previously gone to an unnecessary expense of more than seventy in clothes, which their ministers and other real friends think extravagant and improper?

But, Sir, the fees are freely given up whenever the parties are poor, and would feel the payment of them. And not only so—but I have occasionally felt pleasure in returning the fee, as a present to the bride, after having received it. Very discouraging indeed! Forgive us this wrong. In what I have said above I have been describing my own practice. I believe that of my brother rectors to be similar.

As I have not been in the habit, Mr. Editor, during a ten years' residence of troubling you with communications, I hope you will pardon my present intrusion on your columns. I remain your obed't serv't. JOHN INCE JONES.

Rector of St. Philip's.

P. S. I am perfectly sincere in expressing my conviction that Messrs. Sturge and Harvey would not *knowingly* have published error. The credit rests with their mis-informants.

Barbadian.

Modern Ministers of the Gospel.—We have frequently had occasion to advert to the desecration of the holy offices of ministers of the Gospel, and their most solemn functions, without the pale of Episcopal ordination, in these days of unprincipled liberality. The most ignorant are, it seems, not only to be permitted to preach and expound Scripture, but are to be remunerated from public funds, for assuming to themselves this office for which they are eminently unqualified. That a man with no other pretensions to so important a charge, than the mere adoption of a reverend title—that this self-constituted minister of the sanctuary should presume to enter into the holiest of holies, and minister the sacraments of baptism, or of the body and blood of CHRIST in the Lord's supper, is of itself sufficiently fearful to every well regulated mind: but that this man is to be paid by the public for what seems so near akin to derision and ridicule of all that is held most holy, this is indeed a matter that none can contemplate wihout dismay, and a dread anticipation of the natural results—a contempt for the means of grace GOD had provided for the relief of his guilty creatures; a disregard for that instruction in GOD's word, which when coming from the pulpit, has hitherto been respected; and final inability of the real ministers of the Gospel to keep alive in the hearts of men the truths they should teach, "as one having authority."

No greater obstacle can be offered to the moral and religious improvement of the country, than the countenance shown these pretenders, of whom, in their private capacity, we wish not to say aught of evil, but merely that their assumption of the sacred office of preaching and ministering the sacraments is wicked. They may be sincere followers of CHRIST, but to call them ministers of the Gospel, is, we repeat, deriding the holiest ministers and most solemn obligations of religion. Imagine the writer of the following certificate, which has been handed to us for inspection—imagine him expounding St. Paul's Epistle, or those Scriptures in which St. Paul said there were many things hard to be understood, and say if the exposition must not be a lampoon upon the office of a preacher:

"othis is To Certify That Goodluck & Sarah Both follers of the Baptist Rilegen wass loffie Joined to Gether acrding to the word of GOD In Parrieas of Kingston. By the Rector of the Baptist Church." GEORGE LICH, *Elder.*

It is somewhat difficult to decipher the signature attached to this certificate, and much of the effect of the whole is lost by the use of type; but we are unable to offer our readers a fac-simile of the autograph. Enough is, however, conveyed to enable our readers to ascertain the literary qualifications necessary for "*the Rector of the Baptist Church.*" We have certificates of baptism in a similar style, that prove the duties of the said "rector" have not been confined to preaching, but have extended to the ministration of the sacraments also.

We hope we shall not be misunderstood in these remarks. We do not allude to the character of these men as Christians, but to their qualifications as ministers of CHRIST's Church. Many of them have perhaps been led by the lax opinions that prevail, into the adoption of the title and office they have usurped, under the idea that they were doing good. It is then against these principles that we would contend—against the principles of remunerating from public funds, and so giving public sanction and encouragement to, such a mockery of those solemn offices and duties which the state recognises as becoming our Christian profession.—*Barbadian.*

Religious Instruction.—We have received a copy of the report of the Society for the Propagation of the Gospel in Foreign Parts. The subjoined extract will show how much more tardily than our neighbors in other parts of the West Indies, we of Jamaica proceed, especially in the erection of school-houses:—

"The number of clergymen receiving their salaries from the West India Fund is forty, of whom there are fifteen in the Diocese of Jamaica; twenty-three in the Diocese of Barbadoes, and three in the Bermudas. The number of churches and chapels towards the building or enlargement of which grants have been made, is, in the Diocese of Jamaica, ten; in the Diocese of Barbadoes thirty-seven. The number of school-houses, many of which are also used for the purposes of public worship, in the Diocese of Jamaica thirty-two; in the Diocese of Barbadoes sixty-six; in Mauritius four; in the Bermudas six; total 108."—*Polypheme.*

Revenues of the Hierarchy.—In a letter addressed to the *Times,* it is stated that the incomes of the archbishops and bishops are grossly exaggerated. The following is given as a statement of some of them, including fines and every thing:—

Canterbury, said to be	£50,000	is	£27,000
York	30,000	.	14,000
London	40,000	.	14,000
Durham	80,000	.	17,000
Winchester	50,000	.	11.000

The writer adds, that the 24 bishops have amongst them £134,000 per annum, being an average of about £5,500 for each.

English Paper.

CALENDAR.

JULY.

8. 4th Sunday after Trinity.
15. 5th Sunday after Trinity.
22. 6th Sunday after Trinity.
24. St James.
29. 7th Sunday after Trinity.

NOTICES.

NOTICE.—A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church, on Monday evening, 9th inst, at eight o'clock.

The members of the *Society* are invited to attend.

By order of the Board. C. W. CARMER. Recording Secretary

New York, July 7, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 27th ult, has received the following contributions, viz

By the hands of the Rev Charles Jones, received from Trinity Church, Apalachicola, Florida, from the following individuals, viz. Mr George Field, $20; Mr E D Barry, $20; Mr A Crook, $10; Rev Charles Jones, $4, discount $4,—$50. Offerings from Christ Church, Rye, N Y, for domestic missions, per Rev P S Chauncey, $10. From Wm Howard, Esq, receiving agent in Baltimore, received from the male Sunday school of St Peter's Church, Baltimore, $6. A mite, from a lady of Easton, Maryland, $5. A lady of Middlesex co, Virginia, $5. St Thomas' parish, Baltimore co, $25. St Margaret's, Westminister parish, Maryland, $8 12; Queen Ann parish, Maryland, per Rev Mr Mackenheimer, for Southwestern missions, $15. Offerings of St James' Church, New London, Conn, for domestic missions, per Rev R A Hallam, $17. From the children of the Sunday school of St Paul's Church, Paterson, N J, for Green Bay, per Miss Rachel Wallace, $3 46. From St Paul's Church, Evansville, In, as an earnest of something better in the cause of domestic missions, per Rev A H Lamon, $12 50. By the hands of the Rev Palmer Dyer, a contribution from the congregation of St Paul's Church, Whitehall, N Y, for missions in the Diocese of Illinois, subject to the order of Bishop Chase, $30. Total receipts, $187 08.

July 5, 1838. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received from James Howard, Esq, agent at Baltimore,—from St Matthew's and Zion Churches, per Rev Mr Pinckney $107 50; from a female Sunday school class, St Paul's Church, Baltimore, for Africa, $2; from Rev Mr Williams, $2—$111 50. Received from Ann F Johnson, treasurer of the Female Missionary Association, Christ Church, Stratford, Conn, $52. Received per James Swords, Esq, from Mary Hardy, treasurer of St John's Missionary Society, of Portsmouth, N H, for Africa, $15; one half of $50, for general purposes, $25—40. From the children of the Sunday school of St James' Church, Woonsocket, R I, monthly offerings, $7 50. Received per Rev John A Vaughan, from Rev N E Cornwall, by the hands of G W Nott, offerings of Trinity parish, Fairfield, Conn, $5 04; by the hands of Rev Dr Anthon, from a lady $5; from Mr Edson, of East Bridgewater, Mass, $5—$15 04. Remitted by Benjamin Howard, Esq, agent at Boston, from the Parochial Missionary Society, of St Mary's Church, Newton, Lower Falls, for Africa $40; Juvenile Missionary do, of do, for schools in Africa, $5; Sunday schools of do, for do, $5; Monthly collections of St Michael's Church, Marblehead, by Rev Mr. Lewis, $30; from Christ Church, Lonsdale, R I, by Rev Mr Van Zandt, $10; from Union Church, Claremont, N H, per Rev James B Howe, rector, $11 04; from St John's Church, Wilkinsonville, $17 75; one half of collection in St Paul's Church, Boston, on Thursday evening, June 21, at public meeting of Board of Missions, $105 82—224 61. Received per J Swords, Esq, from St Andrew's Church, Meriden, Conn, the savings of a family table during Lent, for Africa, $7; offerings of St James' Church, New London, per Rev R A Hallam, rector, $17—$24. Total receipts, 474 65.

CHARLES J. ALDIS, Treasurer,
July 2, 1838. Bank of America.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums.

1838 *Missionary Disposable Fund.*

May 29. Received from the Christian Benevolent Society of Christ Church, Manlius, Onondaga county, $20. May 31. Received a contribution from the monthly offerings of Trinity Church, Geneva, $50. June 6. Received the offerings of Trinity Church, Utica, Oneida county, $34 22. June 7. Received a collection made in Christ Church, North Hempstead, Long Island, $9. June 9. Received from the communicants of the Episcopal Church, Coventry, Chenango county, $2 66. June 12. Received collection made in Christ Church, Sherburne, Chenango county, $5 57. Total, $121 45.

1838 *Education Disposable Fund.*

June 6. Received the offerings of Trinity Church, Utica, $2 14. June 7. Received a collection made in Christ Church, North Hempstead, Long Island, $5 06. Total, $7 20. BENJAMIN M. BROWN, Treasurer.

New York, 27th June, 1838.

UNION DEPOSITORY.
28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending July 4th, from the following persons, viz.

John Bagley, Owego, Tioga co, N Y, with remit; Weeks, Jordan & Co, Boston; Rev P R Minard, St Louis.

Packages forwarded by the Episc. S. S. Union, during the week ending July 4th.

Rev William F Walker, Troy; Rev R B Van Kleeck, Troy, per steamer Swallow; Rev R C Tucker, Bermuda, sent to Swords, Stanford & Co.

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches. Address MISS ESTLE, 567 Broadway, at the Book store of T G Crowen. jy7

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

* In the General Theological Seminary, the correct ground is taken of acknowledging none as Alumni, but those who go through the full course.

POETRY.

GOD.

O thou eternal One! whose presence bright
 All space doth occupy—all motion guide—
Unchanged through time's all-devastating flight—
 Thou only God. There is no God beside.
Being above all beings! Mighty One!
 Whom none can comprehend and none explore;
Who fill'st existence with thyself alone;
 Embracing all, supporting, ruling o'er—
 Being whom we call God, and know no more.

In its sublime research, philosophy
 May measure out the ocean deep—may count
The sands or the sun's rays; but, God, for thee
 There is no weight nor measure; none can mount
Up to thy mysteries. Reason's brightest spark,
 Though kindled by thy light, in vain would try
To trace thy counsels infinite and dark;
 And thought is lost ere thought can soar so high,
 Even like past moments, in eternity.

Thou from primeval nothingness didst call,
 First, chaos, then existence; Lord, on thee
Eternity had its foundation; all
 Sprung from thee; of light, joy, harmony,
Sole origin; all life, all beauty thine,
 Thy word created all, and doth create;
Thy splendor fills all space with rays divine;
 Thou art, and wert, and shall be glorious! great
 Life-giving, life-sustaining Potentate!

Thy chains th' unmeasured universe surround,
 Upheld by thee, by thee inspired with breath!
Thou the beginning with the end hast bound,
 And beautifully mingled life and death.
As sparks mount upward from the fiery blaze,
 So suns are born, so worlds spring forth from thee,
And, as the spangles in the sunny rays,
 Shine round the silver snow; the pageantry
 Of heaven's bright army glitters in thy praise.

A million torches, lighted by thy hand,
 Unwearied wander through the blue abyss;
They own thy power, accomplish thy command,
 All gay with life and eloquent with bliss.
What shall we call them? Piles of chrystal light?
 A glorious company of golden streams?
Lamps of celestial ether, burning bright?
 Suns lighting systems with their joyous beams?
 But thou to these art as the noon to night.

Yes, as a drop of water in the sea,
 All this magnificence in thee is lost;
What are ten thousand worlds compared to thee?
 And what am I then? Heaven's unnumber'd host,
Though multiplied by myriads, and arrayed
 In all the glory of sublimest thought,
Is but an item in the balance weighed
 Against thy greatness—is a cypher, brought
 Against infinity! What am I, then? Nought.

Nought—but the effulgence of thy light divine,
 Pervading worlds, hath reach'd my bosom too.
Yes, in my spirit doth thy Spirit shine,
 As shines the sunbeam in a drop of dew.
Nought—but I live, and on hope's pinion fly
 Eager toward thy presence; for in thee
I live, and breathe, and dwell; aspiring high,
 Even to the throne of thy divinity,
 I am, O God. *and surely* THOU MUST BE!

Thou art! directing, guiding all, thou art!
 Direct my understanding then to thee;
Control my spirit, guide my wand'ring heart;
 Though but an atom, midst immensity,
Still, I am something fashioned by thy hand!
 I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
 Close on the realms where angels have their birth,
 Just on the boundaries of the spirit land.

The chain of being is complete in me;
 In me is matter's last gradation lost,
And the next step is spirit—Deity!
 I can command the lightning, and am dust.
A monarch and a slave, a worm, a god!
 Whence came I here, and how? so marvellously
Constructed and conceived? unknown? This clod
 Lives surely through some higher energy,
 For from himself alone it could not be.

Creator! Yes! Thy wisdom and thy word
 Created me. Thou source of life and good;
Thou spirit of my spirit, and my Lord!
 Thy light, thy love, in their bright plenitude,
Fill'd me with an immortal soul to spring
 O'er the abyss of death, and bade it wear
The garment of eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even to its source—to thee—its Author there.

O thought ineffable! O visions bless'd!
 Though worthless our conceptions all of thee,
Yet shall thy shadow'd image fill our breast,
 And waft its homage to thy Deity.
God, thus alone my lowly thoughts can soar,
 Thus seek thy presence, Being wise and good!
'Midst thy vast works admire, obey, adore.
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

Derzhavan.

MISCELLANY.

CONDITION OF THE HEATHEN.

Reader, behold and admire the benignity and impartiality of the divine government, as set forth in the Gospel. At the judgment God will render to every man according to his works, without showing more favor to those who have enjoyed revelation, than to those who, in the exercise of his sovereignty, have been denied that favor. In other words, the enjoyment of revelation will not be imputed to any man for merit, nor the want of it be considered as a fault; but in judging men God most righteous will consider the advantages and disadvantages which result from the nature of the dispensation under which they lived, and will pass sentence upon them accordingly. And therefore if, at the judgment, some who have not enjoyed revelation are found to have feared God, and wrought righteousness, notwithstanding the disadvantages they labored under, he will not deny them those rewards which persons in more happy circumstances have reason to expect from his mercy in Christ.

To this liberal doctrine it hath been objected.

1. That no works being good but such as proceed from faith, none of the Heathens will be found at the judgment to have wrought good, as they had no opportunity to believe the revelations of God; consequently the apostle's doctrine, that *glory, honor, and peace* shall be to every one who worketh good, is not to be understood of the Heathens, but must be limited to such Jews and Greeks as have enjoyed the benefit of an external revelation.

But the answer is, *faith* does not consist in the belief of particular doctrines, (see Rom. iii. 28, note 1,) far less in the belief of doctrines which men never had an opportunity of knowing, but in such an earnest desire to know and do the will of God, as leads them conscientiously to use such means as they have for gaining the knowledge of his will, and for doing it when found. Of this kind was Abraham's faith.—See Rom. iv. 3, note 1. And inasmuch as the influences of the Spirit of God are not confined to them who enjoy revelation, but are promised in the gracious covenant made with mankind at the fall to all who are sincere, a Heathen by these influences may attain the faith just now described, and thereby may please God. For faith is more a work of the heart than of the understanding. So our apostle teaches, Rom. x. 10, "With the heart we believe unto righteousness." So that although the persons to whom revelation is denied may not have the same objects of belief with those who enjoy revelation, they may have "the same spirit of faith," as it is termed, 2 Cor. iv. 13. Of this Abraham, Rahab, the centurion whose son Christ healed, the Ethiopian eunuch, and Cornelius, are examples; for in uncircumcision they exercised such faith as was acceptable to God. And therefore Peter did not scruple to say, (Acts x. 33,) "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth God and worketh righteousness is accepted with him." And 1 Pet. i. 17, "The Father without respect of persons, judgeth according to every man's work."

That the pious Heathens should have their faith accounted to them for righteousness at the judgment, notwithstanding it may have been deficient in many particulars, and even erroneous, is not unreasonable; provided in these instances of error they have used their best endeavors to know the truth, and have not been led by these errors into habitual sin. For, as Mr. Claude observes in his treatise of self-examination, chap. vii.—"When one takes a view of false religions, they seem to make no less impression on the heart of those who are sincere in them, than the true religion does on the hearts of the faithful. In the one and in the other we see the same good intention, the same zeal, the same readiness to do every thing they believe will tend to the glory of God; they love God according to the idea they form of him; they worship him in their own way, and through fear of him they endeavor to live irreproachably among men." Between them indeed there is this difference; the conceptions of the one are true, but the notions of the other are in many particulars false; and the service which the one pays to God is a rational service, whereas the worship of the other is mixed with much superstition. However, as the pre-eminence of the one above the other, in point of knowledge and worship, is owing not to the greater rectitude of their disposition, but to the greater favor of God, who hath bestowed on them a more perfect discovery of his will, why should it be thought strange that God, who is equally related to all his creatures, should, in judging them, consider the circumstances of each, and make the proper allowances, (as the apostle expressly affirms in this chap. verse 12,) and bestow on them, for the sake of Christ, such a degree of happiness as their good disposition makes them capable of enjoying? In short if the Heathens are not to be saved, by having their spirit of faith counted to them for righteousness through Christ, notwithstanding they have lived in false religions, what shall we say concerning the salvation of the various sects of Christians, many of whom in the articles of their faith, differ from one another, and from truth, almost as widely as they do from some who live and die in paganism?

2. It hath been objected to the salvation of the Heathens, that they have not that explicit knowledge of Christ, nor faith in him as the Saviour of the world, which is required in the Gospel. But to this I reply: the Gospel does not make it necessary to salvation that men have an explicit knowledge of Christ, and a direct faith in him, if they never had an opportunity of knowing and believing on him. On the contrary, by informing us that all mankind live at present, and shall hereafter be raised from the dead through the obedience of Christ, although the greatest part of them know nothing of him, nor of his obedience, the sacred oracles lead us to conclude, that at the general judgment many shall be saved through Christ, who till then never heard of him. Besides, is it not as agreeable to justice and goodness, to save the pious Heathen through Christ, notwithstanding they never heard of him, as it was to condemn all mankind to death, for the sin of Adam, although the greatest part of them never heard of his disobedience? Withal, since at the judgment, the ground of the salvation of mankind shall be declared in the hearing of the assembled universe, the discovery of Christ as Saviour will be made to the saved Heathens in time sufficient to lay a foundation for their gratitude and love to Him, through all eternity. In fine, if the efficacy of Christ's obedience does not extend to the saving of the pious Heathens, what interpretation can we put on Rom. v. 12–21, where the professed purpose of the apostle's reasoning is to show, that the effects of Christ's obedience are greater than the consequences of Adam's disobedience?

3. To the salvation of the Heathens it hath been objected, that if justifying faith consists not so much in the number and extent of the doctrines believed as in the disposition of the heart to believe, so that many who have lived and died in false religions may be saved, what purpose does it serve to give any of mankind the true form of faith and worship by revelation? This objection the apostle himself hath stated in the beginning of chap. ii., and hath answered it very solidly, by showing, that in the true religion men have many more and better opportunities for cultivating good dispositions and of being prepared for heaven by the discoveries which revelation makes of spiritual things than can be had in any false religion; the errors of which, though they may not absolutely extinguish goodness of heart, are certainly great impediments to virtue, if not rather temptations to sin. In short, the true form of religion, instead of being of no use, is the greatest blessing men can enjoy; because, by affording better means of improvement, it enables them to acquire a greater measure of virtue, and a more distinguished reward.

This illustration will not be thought tedious by those who consider the importance of rightly understanding what the Gospel teaches concerning the salvation of the Heathen. For,

First, to know that this liberal doctrine makes part of the Christian revelation, must give the highest pleasure to every benevolent mind, on account of the glory which will redound to God from the salvation of so many of the human race, through the coming of his Son into the world.

In the *second* place, this liberal doctrine puts an end to those specious cavils whereby the enemies of revelation have endeavored to discredit the Gospel in the eyes of the intelligent. For it can no longer be pretended, that by making faith the means of salvation, the Gospel hath consigned all the Heathens to damnation. Neither can God be accused of partiality, in conferring the benefit of revelation upon so small a portion of the human race, in the false notion, that the actual knowledge of revelation is necessary to salvation. For although the number of those who have lived without revelation hath hitherto been much greater than of those who have enjoyed that benefit, no unrighteousness can be imputed to God, since he hath not excluded those from salvation who have been denied revelation; but hath graciously determined that all, in every dispensation, who, by perseverance in well doing, seek for glory, honor, and immortality, shall obtain eternal life, by having their spirit of faith counted to them for righteousness through Jesus Christ. Moreover, all the Heathen who are condemned shall be condemned, not because they lived without revelation, but because they have lived in opposition to the law of God written on their heart. Wherefore, the strongest of all the objections with which revelation hath been attacked, having no foundation, the Gospel ought to be received by every one to whom it is offered, as a discovery from God of the only method in which sinners can be saved; namely, not by "a righteousness of law," which in our present state is unattainable, but by "a righteousness of faith," counted to us by the mere favor of God, on account of the obedience of Christ.

By the illustrious display of the scheme of redemption made in this admirable passage, and by showing that it hath for its object, not a single nation, nor any small portion of the human race, but believers of all nations, the apostle has condemned the bigotry of the Jews, and of all who, like them, confine salvation to their own Church, and exclude others from sharing in the mercy of God through Christ, merely because they are ignorant of him, not through their own fault, but through the good pleasure of God, who hath denied them that knowledge: or because they do not hold the same objects of faith with them, although they possess the same spirit of faith, and live piously and virtuously according to their knowledge. For his whole reasoning on this subject proceeds on the supposition, that if it was consonant to justice that the demerit of Adam's disobedience should extend to all mankind, notwithstanding the greatest part of them never knew any thing, either of him or his disobedience, it must be equally consonant to justice, that the merit of Christ's obedience should extend to all mankind, who are capable of being benefited by it, although many of them have had no opportunity of knowing any thing concerning that meritorious obedience. Besides, as the plan of redemption will no doubt, be fully made to the pious Heathens, after they are admitted into heaven the glory of God and the honor of Christ will be advanced by the discovery at that period, as effectually as if it had been made to them during their lifetime on earth. And with respect to themselves, although the knowledge of Christ and of the method of salvation through him is not bestowed on them till they come into heaven, it will then operate as powerfully in making them sensible of the mercy of God, and in laying a foundation for their love and gratitude to Christ through all eternity, as if that knowledge had been communicated to them sooner. If so, to fancy that persons, who, notwithstanding their want of revelation are actually prepared for heaven, will be excluded from that blessed place merely because, while on earth, they were denied that knowledge of Christ, which, with equal effect, may be communicated to them in heaven, is to contradict all the representations given in the Scriptures, of the impartiality of God, as the righteous governor of the universe.

Dr. Macknight.

THE SOUTHAMPTON GIPSY FESTIVAL.

It has been our agreeable task for several years past to record the proceedings of the annual gipsy festival, held in the school-room and play-grounds of the Rev. Mr. Crabb, at Hill. This good and laborious minister was the first to solve the great problem, of the possibility of reclaiming the swarthy wanderers of our rural wastes, and making them useful members of society. He has achieved this long considered hopeless task; and, as far as his limited pecuniary means would permit, has changed the denizens of the common, the dwellers under hedges, the midnight depredator, and the cheating sybil into steady domesticated characters—induced many among them to become servants and workmen, and even of the entire body frequenting the south of England, and still continuing their primitive habits of living in the woods and wilds—he has taught them, amid the scenes of nature, to look 'up to nature's God.' To accomplish this, Mr. Crabb has been obliged to look at the gipsy with the eye of the Christian missionary, instead of the poetical enthusiast. He has regarded the outcast gipsy as an ordinary human being, who required but human sympathy and kindly treatment to be made as accessible to reason, as grateful for good conferred, and as well disposed to labor honestly for their subsistence as any other class of people in the country. For how many years has the gipsy been regarded in no other light than as a picturesque feature on the canvass, or a pitiable object in the stocks:—at one time giving interest to a poem, or at another exciting the suspicion and the hatred of the village officer,—but never receiving kindness, unless from fear, or a gift but from superstition. Without an effort to tame or to conciliate them, they have been as much outcast from necessity as from choice. Even their peddlery and little trades have been only viewed as the ready disguise by which their cheating and robbery might the more easily be carried on. Occasionally, indeed, a temporary interest of a higher nature has been created by the researches of the historian, or the fictions of the novelist: nor has the lay of the minstrel been unemployed in keeping them out of the pale of social life, or failed to perpetuate the fancy, for belief we will not call it, that some terrible destiny attached to the wandering tribes; that they are the everlasting evidence of some dread fiat, which forbids their amalgamation with their fellow-beings. Here even a poet in 1837, and amid the classic walls of Oxford, recited as a portion of his prize composition the following lines:—

"Say, can it be, that while this world was young,
While yet Heaven's glory round her childhood hung—
In lonely splendor walked upon the earth,
The swarthy sires whence these derive their birth—
Of giant power—of eagle's piercing ken—
Wisest and mightiest of the sons of men?
What if in yonder chief of tattered vest
Glows the same blood that warmed a Pharoah's breast?
If in the fiery eye, the haughty mien,
The tawny hue of yonder gypsie queen,
Still dwells the light of Cleopatra's charms,
The winning grace that roused the world to arms,
That called Rome's legions to a watery grave,
And bound earth's lord to be a woman's slave?
Lo, Mizraim's king-craft, of its glory reft,
Is shrunk to petty deeds of midnight theft!
Lo, Egypt's wisdom only lives to pry
Through the dark arts of paltry palmistry!
The salt that lacked all savor from above,
The daring pride that knew no humble love,
The priestly lore that worshipped all save God,
Beneath the foot of man must evermore be trod!"

We need not wonder that when the gipsy tribe excites such flights as these, the humble labors which shall strip them of their poetical attractions, and convert them into plain mechanics and vulgar laborers,—which shall change the scarlet hood and gaudy finery of the gipsy girl to the clean and plain attire of the domestic servant, should be unthought of and unknown.

Our excellent pastor, Mr. Crabb, has, however, devoted himself to the prosaic but noble task—he has dispelled the erroneous notions entertained of the gipsy tribe—he has proved them to be as teachable, to be as capable of learning trades, of being good laborers, work people and servants—as steady, honest, and deserving, as the poor of any other class in the kingdom; and he has shown that more extended means alone are wanting, to remove the great moral stain from among us, of having a Heathen population in a Christian land.

On our arrival at Hill, on Thursday morning, we found the play-ground, as usual, on the festival, occupied with the women and children of the gipsys, the men congregated in a group at a little distance off. Besides the reformed gipsys there were considerable numbers present who had travelled long distances to meet their kindred at this annual gathering, and to witness the effect of the new mode of life upon their reclaimed friends. The boys and girls of the home gipsys were in clean attire—here and there an extra bit of finery, added to the black and sparkling eyes of the wearers, told at a glance the race from which they sprung. The boys soon put the gymnastic apparatus of the play-ground in motion, the men engaged in rustic amusement—and the woman and girls were giving an account, to the visiters present, of their occupations and prospects. Towards twelve o'clock the visiters entered the school-room, occupying the upper portion, while the gipsys were seated at the lower end. We remarked among the company several of the nobility and gentry of the neighborhood, a clergyman of the Church of England, and visiters of all persuasions; indeed the unfavorable state of the weather had prevented so large an assemblage as usual from attending, but on former occasions we have seen many of the clergy of the Established Church present, and all desirous of seconding the praiseworthy efforts of Mr. Crabb in reclaiming the wandering outcasts to the advantages of civilized life, and to a knowledge of the true God.

The worthy pastor, Mr. Crabb, was seated at a reading-desk in the centre, and the services of the day commenced by singing Bishop Kenn's inimitable morning hymn, to Luther's tune. Prayers with thanksgiving were then offered to Almighty God on behalf of all present, but especially for the poor gipsys. The friend of this wandering people then called their attention to the Saviour of sinners, by reading the fourteen first verses of the 23d chapter of St. Luke, in which the death of the Saviour is recorded. After expounding that portion of sacred history, he called their attention to that consoling text in the 1st Tim. i. 15:—"This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." The preacher dwelt much on the love of Christ, in coming into the world for such an object, even to save sinners—when he failed not to point out the nature and evidences of that salvation, and urged on all present to return to that Saviour immediately, that they may possess so great a gift. The poor gipsys behaved with the utmost propriety, and paid great attention to their aged friend's address, which was couched in plain and simple language, adapted to their comprehension. In the course of it, while alluding to the last hours of old Stanley, one of their tribe, who died in the blessed hope of salvation, the sobs and tears of the gipsys present told the gratifying truth that the spiritual labors of the worthy minister had not been exerted in vain. At the conclusion of this address a prayer and hymn succeeded, and the gipsys were dismissed to the play-ground, while Mr. Crabb detailed to the visiters the proceedings of the past year.

The dinner tables being filled with roast and boiled beef, plum puddings, &c., the companies were ushered in, in their distinct families, namely; parents and children, some of which were from ten to twelve in number. Table beer and good ale was supplied, as usual, and at the different tables about 100 in all sat down. The visiters present waited on the swarthy guests, who, with most magnificent appetites, observed the most perfect good order, and thankfully expressed their enjoyment. On rising from the table, the gipsys surrounded Mr. Crabb's organist, who was present, and solicited him to assist them in singing a hymn of thanksgiving, and on his assenting, they took out their cottage hymn books from their pockets and sung delightfully.

After the dinner, blankets, calico, and stockings, were distributed to the parties, and copies of the Scriptures to every family who had been at the yearly meeting before, all which they were most anxious to receive, and exhibited the warmest gratitude for the considerate liberality extended to them at this season of the year.—*Hampshire (Eng.) Advertiser.*

From a late tract published at Oxford.

CATECHISM ON THE HOLY CATHOLIC AND APOSTOLIC CHURCH.

Section 1. *On the Unity of the Church of* Christ.

1. You have now been instructed in the Church Catechism, and have been taught to speak of yourself as by baptism a member of Christ, a child of God, and an inheritor of the kingdom of heaven; or, in other words, as a partaker of the privileges of Christ's Church. To the same intent, in the Apostles' Creed, you have learned to profess your belief in the Holy Catholic Church. What is here meant by "The Church?"

A. The visible Church of Christ is that company of men throughout all the world, who have been called out of the power of Satan into the kingdom of God by the Gospel of Jesus Christ.

Note. The visible Church has been compared

To a household, of which Christ himself is the householder.

To a flock, of which Christ is the good Shepherd.

To the branches of a vine, of which Christ is the true vine.

To a bride, of which Christ is the Bridegroom.

To a kingdom, of which God is the King.

To a net, which when cast into the sea gathereth of every kind, both bad and good, &c. (See Matt xiii. where the kingdom of heaven means the same as the visible Church.)

To a building of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

To a body of which Christ is the Head and Saviour, &c., &c.

2. How do you know when a company of persons professing themselves Christians are really the Church?

A. When they hold the faith of the apostles, follow their rules, and are guided by their practice.

3. Do the Scriptures show that the Church must hold the faith of the apostles, follow their rules, and be guided by their practice?

A. Yes: for our Saviour Jesus Christ bade the apostles teach (or make disciples of) all nations, teaching them to observe all things whatsoever he had commanded them; and said to them, "He that heareth you heareth me:" and we read that "they continued steadfastly in the Apostles' doctrine and fellowship."

4 Did our Lord Jesus Christ speak expressly concerning the duty of unity in his Church?

A. Our Lord teaches plainly, not only that the Church should be one body of men, but that that body should be a body living together in unity.

Thus he said, speaking of both Jews and Gentiles who should believe, They shall be one fold and one Shepherd.

And again, Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.

5. But do you not read in the New Testament of many Churches, such as the Church of Jerusalem, the Church of Antioch, and the Church of Rome?

A. Yes: but these were all branches of the one Catholic and Apostolic Church. All who believed were members of that one body of which Christ is the Head. They lived in different places, it is true; but they held the same faith, and had constant communion one with the other.

6. How do you know that their faith was one, and that they had communion one with another?

A. Because St. Paul reminds the Ephesians, that as there is one Lord and one Baptism, so there is one faith.

Thus we read, "That they were all with one accord in one place;" and that

"The multitude of them that believed were of one heart, of one soul."

And St. Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Again, "Let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind STRIVING TOGETHER for the faith of the Gospel."

And St. Peter, "Be ye all of one mind."

(*To be continued.*)

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
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Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
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Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence, on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq 63 1-2 Cedar street, W. F. WALKER, *Principal.*
Troy, April 24, 1838. ap28 3t.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.
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For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.
March 12. tf

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee ROOTS which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.
Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.
April 4. tf

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*
It is furnished with much additional intelligence, peculiarly interesting to Churchmen.
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This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
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PRIVATE EPISCOPAL INSTITUTE.
THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.
The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vaction in August as heretofore proposed.
The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.
W. F. WALKER,
a10tf Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.
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Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. a30tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.
The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.
The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.
Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D. D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.
March 20, 1838. 3m

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